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THE CONGREGATIONALIST AND CHRISTIAN WORLD

Volume LXXXVI

14 September 1901

Number 37

Portland's Welcome to the National Council

By Rev. C. D. Crane (*Illustrated*)

*How One Man Turned the Tables (A Parable for
Pulpitless Prophets)* By Rev. George H. Hubbard

A Quiet Ministerial Vacation By Reuben Thomas

Why Our Sunday Schools Are Declining

By Rev. E. W. Miller

Sore Subjects in the Home

By Christine Terhune Herrick

How Barbara Found Her Father's House (Story)

By E. Tallmadge Root

Interview with Rev. Hugh Black of Edinburgh

*The Church Universal and the Attempted Assassina-
tion*

A Full Index Will Be Found Inside

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Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

THE PRAYER MEETING OF THE WOMAN'S BOARD OF MISSIONS will be resumed on Friday, Sept. 20. Please notice, however, that the hour is changed to 10 o'clock A. M.

THE WESTFIELD CONGREGATIONAL CHURCH, Danielson, Ct., will celebrate its centennial, Tuesday, Sept. 24-Thursday, Sept. 26, 1901. Among the speakers from abroad will be: Hon. William T. Harris, LL. D., Washington, D. C.; Miss Mary E. Woolley, LL. D., President Mt. Holyoke College; Rev. Francis E. Clark, D. D., Boston; Rev. Robert L. Huntington, D. D., Pastor, O.; and others of national reputation. All alums and former members are cordially invited to be present and are asked to communicate as soon as may be with:

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September 29th

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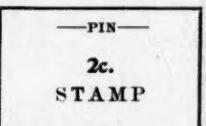
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THE CONGREGATIONALIST

and Christian World

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THE CONGREGATIONALIST

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Event and Comment

The Auspicious Outlook at Andover The induction of Professors Day and Platner into the chairs of practical theology and church history, respectively, at Andover Seminary will occur Friday evening, Oct. 11. This date will enable large numbers of alumni and other friends who will be coming from the American Board meeting at Hartford Friday afternoon, and proceeding to Portland for the National Council Saturday morning, to spend the evening at Andover. At the inauguration both of the professors-elect will give addresses, and representative men will speak for the college and for the churches, President Tucker having already been selected for the former. Meanwhile the old hill is astir with activity. The steam heat connections for chapel, lecture-rooms, dormitories, library and the new gymnasium are nearly made. The president's room is ready, and the new social room provided and planned for. Applications for associate student work in neighboring leading churches and institutions in Boston, Lowell, Concord and elsewhere are already being filled. Plans are being perfected for visits to localities famous in Congregational history, for experimental study in social movements, and in other forms of educative and redemptive effort, for which the conditions in eastern Massachusetts offer such rare opportunity. Lectures upon the theory and history of missions are to be illustrated by special workers in the several fields who will come out from Boston. Steady, undistracted work, however, in the essentials of exegesis, history, theology, homiletics and pastoral care will still be the main discipline. It is this that has made and must make prophets for the kingdom and preachers of the gospel, and it is this for which the quiet and seclusion of Andover have been preserved.

Is the Puritan Decadent Facts and figures given by a correspondent on another page concerning the decrease in Sunday schools raise the question whether the original New England element is not rapidly disappearing out of our national life. It is certainly true that in many of our older and stronger Congregational churches, where the church membership has held its own or increased, the Sunday school membership has largely diminished. It might seem invidious to cite examples, but they will occur to many who read this. In looking over their congregations very few children are seen. It is sometimes said that young children are left at home from church more than formerly and that the Sunday school has be-

come their church. But evidently they are not in Sunday school. The real explanation of their absence is that they are not in the homes. The large household is no longer the rule in families of the old New England stock. It is the exception. One prominent reason why many of our congregational churches have ceased growing in numbers is that there is little new material, unless it is gathered from without Congregational circles. If we are to expect the continuance of childless homes or the small families of those who inherit the Congregational name, then either the denomination will dwindle or it must be recruited from other sources. Already the sentence seems to have been pronounced on the descendants of the original Congregational stock, "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof."

Diminishing Fruits of Sunday School Work On the basis of the facts above referred to it was to be expected that the new Year-Book would show a falling off in the Sunday schools. The showing is the worst since the records of the churches have been kept. Only three times before in the last forty years has there been a net loss, and two of these years were 1897 and 1898. In 1900 thirty-two states lost 20,385 members, and eighteen states gained 10,353, making the net loss 10,033. Nearly one-half the gain in the eighteen states was made by Massachusetts, where the membership of Congregational Sunday schools increased 5,075. We believe we are safe in saying that the work of the Massachusetts Sunday School Association is at present the most thoroughly organized and effectively conducted of any state in the union. While it does not employ missionary workers to start new schools, it has an efficient secretary and several associates, who aim to come into personal touch with every Protestant Evangelical Sunday school in the state. Its fifty-two districts are well officered, and hold frequent meetings for the instruction of teachers, the quickening of interest, the spread of intelligence and the promotion of effort to gather in new scholars. No doubt a considerable part of the growth which puts our denomination in this state ahead of all the other states in this work is due to this association, and to its influence in reaching those beyond the circle of Congregational families. Its plans and labors deserve to be studied by those who are interested in the future of the churches of our commonwealth. These will be set forth at the coming annual meeting in Haverhill, Oct. 1-3, and we hope Congre-

gationalists will be at least as much in evidence there as representatives of other denominations.

There are various ways of **Embellishing One's Bible** carrying out Paul's injunction to "adorn the doctrine of God, our Saviour." Doubtless the best method is to make it beautiful in Christian living, but it is well also to adorn and make beautiful the doctrine in the written Word. A unique and much adorned Bible is being prepared by S. Brainard Pratt, a zealous collector of Bibles, and the leading spirit in the exhibit that drew so many persons to the Congregational Library in Boston some months ago. The plan of the Bible on which he is now working embodies two ideas. Its wide margins are full of pithy sayings, anecdotes and wise thoughts from many minds that throw light on the text. There are already more than 800 of these notes, though the work is far from completion. In the second place, the pages are made beautiful by ornamentation, after the manner of the middle ages, when skilled monks and nuns illuminated their missals and other sacred books. There are nearly 200 of these initial letters, with other ornamental designs, representing the style of twenty different nations and illustrating their work from the sixth to the sixteenth centuries.

The Bible Illuminators' Guild This plan seems to combine that of three noted men—Dr. Joseph Parker, who is making a Bible for the pulpit; Phillips Brooks, whose marginal notes were largely historical; and Professor Gregory of Leipsic University, who long ago planned a book of Biblical ornamentation which should represent national styles. The advantages in such a use of Scripture text are obvious. Not every one may be as skillful as Mr. Pratt in artistic ornamentation, but any one can easily obtain a copy of the New Testament with exceptionally wide margins on which may be jotted down suggestive notes and anecdotes. Little by little a fund of illustrative material is secured which will wonderfully enrich one's prayer meeting testimony. Christian Endeavorers would thus find in time that their leadership of or participation in the weekly service would become a delight rather than an irksome duty. Mr. Pratt and a few others like-minded with him have formed the Bible Illuminators' Guild, a modest organization, in which already thirty members of one Boston Sunday school are enrolled.

The Methodist Ecumenical Conference opened in London on the 4th with a sermon by Bishop Galloway of the Methodist Episcopal Church South. Fraternal greetings sent by the Archbishop of Canterbury and the Bishop of London seem to have been refused, owing to lack of suitable formalities either on the part of the Anglican prelates or the officials charged with arrangements for the conference, formalities that the conference apparently deemed so important as to justify action that might be misinterpreted as unfraternal. Incidental to the reports of the delegates from South Africa, Australia and Canada as to the state of Methodism in those outlying portions of the empire, there has been an infusion of partisan discussion of the merits of the South African war, and feeling has risen high at times, if the cable messages are reliable. Some of the delegates from America are reported as having contributed their quota to this contentious debate by their pro-English speeches. The most sensible utterance by an American, it seems to us, came from Rev. Dr. E. E. Hoss of Nashville, editor of the *Christian Advocate*, who said that for American delegates to attempt to determine what Great Britain should have done under the circumstances was an impertinence. Coincident with the conference some of the delegates are said to be exploring London as social observers, and their reports as to the ravages of the gambling in the English metropolis are startling.

The Soudan Still Closed to Christians It will be remembered that after the defeat of the Mohammedan Soudanese by Lord Kitchener in 1898 it was decreed by the British government that for a time there should be no intrusion of Christian missionaries into the Egyptian Soudan. Everything was ordered done to lessen the animosity of the Mohammedan natives, and a college for their education, named after General Gordon, was established with funds raised in England through solicitation by Lord Kitchener. At the time the English missionary societies and their constituents accepted the government's decision without protest. Learning since that Mohammedan proselytizing of Christians was going on in the Soudanese provinces English Christians have now come to the point of protesting against the government's decision and of asking for permission to enter the country and establish Christian missions. A petition to this effect by the officials of the Church Missionary Society, headed by the Archbishop of Canterbury, has just been presented to the Foreign Office. Lord Lansdowne, in replying, has given but little comfort to the petitioners.

The Point at Issue *The British Weekly*, commenting upon the matter, condemns the Foreign Office for following its "worst and most cowardly traditions." Reasons of state will continue to override the longings of the missionary societies for some time yet, we imagine. To the criticism of the government that it is pursuing a policy opposite to that taken by it in India, we suppose the gov-

ernment would answer that by granting religious liberty at the first in India and opening the country to the missionaries it counted on Brahman and Buddhist, Mohammedan and Brahman so hating each other that the Christian might work unmolested. But in the Soudan the issue when it is raised will be clear, Mohammedans versus Christianity. We have precisely the same situation to face in certain of the Philippine Islands where Mohammedans predominate. Our Government for the time is discouraging any attempt to introduce Christian missionaries. No decree that we know of has been issued, but it is understood that such is the wish of the Government.

Religious Instruction in Indian Schools

Not until the text of Lord Curzon's recent speech on education is before us can we measure its true import. But the brief abstract of it cabled to the *London Times* from Simla would seem to indicate that at last he has spoken out openly against the slavish imitation of English models in Indian educational institutions, and against the secularization of education. He is reported as coming out boldly in favor of religious instruction, not by the government directly, but in schools managed by religionists, to which the government could make grants impartially. That the viceroy has been dissatisfied with the net outcome of the educational system which the British have built up in India has been apparent for some time to those who have read between the lines. A system of education which provides admirably for cramming the students with information, but which in no way trains their hands or disciplines their will nor gives any opportunity for the free play of individuality, and a system which is so secular that the fundamental assumptions of theism may not be taught is destined sooner or later to bring into existence an oversupply of well-informed but will-less men, incompetent for dealing at first hand with personal or social problems, and all at sea on the main issues of religion and ethics. Enough has been given to destroy faith in the old faiths and old codes of morality, but no adequate substitute has been given.

The Doshisha in Good Condition

The dispatches in the daily papers last week, intimating more friction at the Doshisha University in Kyoto, Japan, need not alarm the many American friends of that institution. There has not been, nor is there likely to be, any recurrence of the difficulties arising from restiveness on the part of the Japanese under foreign control. Though it is still on an independent footing, members of our missionary force have positions on the board of trustees along with representative Japanese Christians, both laymen and ministers, and it is now thoroughly grounded on a Christian basis. Early in August the principal of the school resigned for reasons satisfactory to himself and to all parties concerned. He has been a faithful and respected worker. For the present the various duties of his position will be assumed by other members of the faculty until a permanent appointment is made by the

trustees at their March meeting. Recent letters from our missionaries on the ground take a hopeful view of the situation. Dr. J. D. Davis writes: "There is no call for discouragement in this change. The school is increasing in numbers and is gaining the confidence of the people." Rev. George E. Albrecht writes in a similar vein. In proportion as the men best suited for the different chairs are found the institution founded by Neesima is sure to flourish, but that process of selection, as in the case of any educational institution, in any land, requires time.

Good Counsel to Japanese Christians

The president of the House of Representatives of the Diet of Japan, Mr. Katoka Kenichi, in a recent address given in a Christian church, urged the Japanese Christians to be more outspoken in their lives, and less regardful of the sense of separateness which might come if they were more outspoken. He pointed out that in olden times the warrior class must have felt discomfort frequently as they asserted themselves. They had a code of morals and life difficult to obey. So must the Christians of today. Their faith demanded that they endure discomfort if need be. "Chicken-heartedness is not to be tolerated, especially at such a time as this," said the parliamentary leader. This shows that our Japanese Christian brethren have among them a loyal friend, so loyal that he dares criticise.

The Presbyterian Church of Australia

The proceedings in connection with the constitution of the Presbyterian Church of Australia made a great impression. The meetings were remarkably successful and the enthusiasm could hardly have been surpassed in a Methodist assembly. The most noticeable thing about the function was the prominence given to the subject of Christian union. Quite a large part of the address given by the moderator, Dr. Meiklejohn, was devoted to the relation of the Presbyterian Church to Christian churches outside its pale. The deliverance was the utterance of a wide-minded and true-hearted man. It was followed by a motion in the assembly, and a committee was appointed to report on the question of Christian union.

Christian Union in the Anglican Synod

The Anglican Provincial Synod followed the assembly of the Presbyterian Church of Australia, and there also the question of Christian union came up. Some pleasant things were said and the Archbishop of Sydney, who presided, declared that, for himself, he recognized the validity of other churches. This was too great a concession for a High Churchman, who did not suffer the meeting to close without extracting from the archbishop the confession that the recognition of the historic episcopate was an essential to union. The general tone of the discussion was, however, pacific and in good taste; and what happened in the Anglican Synod is only one of many signs that the sentiment of union is in the air. "Let us bring it down to earth then," said Dr. Marshall in the Presbyterian

Assembly. How best to do that is the problem now set before Australian constructive ecclesiastical statesmen.

Anarchy Assails Republicanism A few minutes after four o'clock on the afternoon of Friday, Sept. 6, Leon Czolgosz, a Pole, an avowed anarchist, a disciple of Emma Goldman, shot the President of the United States in a building on the exposition grounds in Buffalo, N. Y., while the latter was following his custom of giving the public an opportunity to take him by the hand and receive his cordial grip and winning smile. With characteristic cowardice the assassin shielded his weapon by concealing it in a handkerchief wrapped around a nominally injured hand. With characteristic bravery and consideration for others and for offended law, the distinguished victim calmly walked to a chair, counseled his official colleagues to use their efforts to prevent the assassin from being lynched, urged them to be careful in breaking the news to his beloved wife and calmly awaited the coming of the ambulance which was to take him to the hospital on the exposition grounds. Meanwhile, in and around the platform on which he had been standing when shot in the presence of a multitude, detectives and a burly Negro, who had shaken hands with the President just before he was shot, were overpowering and arresting Czolgosz and hustling him to a safe place of detention away from the wrath of the people as it gradually dawned upon them what had happened.

Science Fights Death To the coolness and courage of the President, the swift decision and assumption of responsibility by his private secretary, Mr. Cortelyou, and the prompt service and expert professional skill of Drs. Mann, Mynter and Park of Buffalo the preservation of the President's life will be due, if his life be spared. Within less than an hour after the shooting he had been operated upon in the hospital on the exposition grounds and taken to the residence of the president of the exposition, where, near his wife, with the finest service that science can render, he has since been receiving constant attention. Surgical investigation revealed that one of the two shots fired at close range by Czolgosz hit the breast bone, glanced off and did no serious harm. The other shot penetrated and traversed the stomach and lodged in the muscles of the back, fortunately not touching any of the other vital organs or the intestines. Through Saturday, Sunday and Monday the civilized world watched with extreme solicitude the official bulletins issued from the sickroom—bulletins that were frank and reassuring, and which were corroborated in their tenor justifying hope by private assurances coming from men high in office and near the Administration, whose advices from the invalid's physicians were immediate. As we go to press Tuesday the outlook is bright for a speedy recovery. No symptoms of blood poisoning have appeared. The patient is clear in mind and buoyant in hope, tractable under the surgeons' orders, and is demonstrating by his vitality and serenity the value of a past life of temperance and

faith in God and man. Those near him are confident that he will recover, and throughout Christendom there is reaction from the depression and fear which came immediately after the tragedy.

The Pursuit of Anarchism

Once the assassin was behind bars, immediately the whole police and detective service, not only of the United States, but of Europe was set at work pursuing investigations which might shed light on the affair. Persons known to be anarchists were arrested in Chicago, and elsewhere similar folk were put under surveillance, not so close, however, in many of the smaller towns and in Boston but that meetings could be held on Sunday at which satisfaction with Czolgosz's deed was expressed and with no police interference. Thus far no evidence of Czolgosz having acted in concert with others has been secured, but by his own admission he was led to acceptance of anarchistic views and to a determination to act through the teachings of Emma Goldman, and steps for her detention have been taken.

Anarchy—High Treason

No phenomenon of feeling growing out of the tragedy has been more noticeable—save the range and depth of human sympathy for the victim and his family cropping out everywhere in all lands, among all sorts of men, of all faiths and political creeds—than the determination of the public, expressing itself in such sermons as were preached last Sunday (see page 396), in interviews with jurists and men of large business responsibilities, that the time has come for the United States, conjointly with other nations, if practicable, alone if not, to put an end to anarchy and anarchists in this country, and, so far as our responsibility lies, throughout the world. Sad evidence accumulates that a republic, with its rule of the people and its freedom of speech, is no more exempt from the evil-hearted man who hates all government than the most autocratic monarchy, with its *lesé-majesté* laws and its constraint on public speech and overt action.

Anarchy No Cure for Anarchy

Some of the public men and clergymen, who, either in interviews or in sermons, have permitted themselves to suggest that the proper treatment of the would-be murderer of the President was immediate death—the precise form they differ about—will live long enough—and that not long—to regret that they ventured to make known publicly their snap judgment. Anarchy is no cure for anarchy, and the frequency of the expression of opinion, by men supposedly well educated and disciplined in thought and feeling, that immediate death should have been meted out to Czolgosz by the detectives or the Negro who overpowered him, or by the surging mob in the Temple of Music, shows how widespread is the feeling of distrust of law, of disregard for judicial rather than individual adjudication of issues throughout the country. Czolgosz, if the President lives, can only be sentenced to ten years' imprisonment, to be sure. That seems a

woefully inadequate penalty for so dastardly an intent, but the fault is not to be charged to the judge who must render sentence, but to society, which has neglected to legislate adequately. But imagine Czolgosz released nine years and some months hence. Is there a man living who envies him his fate the moment he is released? Judas hanged himself under circumstances similarly heinous—more so, of course. Benedict Arnold ended his days an outcast in London. Where would Czolgosz hide from human aversion?

"Yellow Journalism's" Responsibility

Dr. Allan McLane Hamilton, professor of mental diseases at Cornell University, and one of the leading alienists of this country, says that he believes that the act of Czolgosz was "largely due to the deplorable influence of certain sensational newspapers that have worked upon such minds as his." This is professional opinion upon one aspect of this case, which is much interesting the non-professional mind. In countless sermons and interviews "yellow journalism" as well as the specific teachings of anarchists has been charged with accountability for much of the disrespect and hatred of public officials which has culminated in the attack on the President; and it is apparent that, along with coming legislation to limit immigration and to exterminate avowed anarchists, there will be a renewal of discussion of the limits to be put upon such cartoonists as Davenport and Opper, whose creations during the past year or two have gone to the verge—if not beyond—of decency and safety. Equally pernicious are such illustrations of cases of crime as the Boston *Globe* published in its issue of the 7th, when an imaginary picture of the method adopted by Czolgosz in holding the pistol concealed under a handkerchief was given. That he so held the pistol is a fact important only to the officers of the law. How he did it need not be made apparent to the lower classes of the community, who need no "suggestion" as to how firearms may be used against their fellowmen.

Commercial Reciprocity When Mr. McKinley, as a leading member of the House of Representatives, was shaping the drastic tariff law which afterward bore and for all time will bear his name, Mr. Blaine was in a position to foresee the future better than Mr. McKinley; and he used his resources of various kinds to induce the framers of the new tariff law to add to the protective measure sections which would permit the executive arm of the Government to arrange trade compacts through reciprocity or a give and take negotiation. The time came when the idea for which Mr. McKinley stood failed to receive the support of the people; then a reaction followed and he was exalted to the presidency and with him came power to continue the protective policy. On this plan the Dingley Law was framed, the reciprocity feature, however, being retained and the Republican party indorsing the reciprocity feature in its national platform. But contemporaneous with this making of his

tory in the realm of legislation there has been transformation in the world of trade, which, more than all the *doctrinaire* teachings of statesmen, editors or professors in colleges has at last transformed Mr. McKinley, the protagonist of protection and a high tariff, into the champion of a policy of reciprocity carried to its logical conclusion.

What the Change Means

This transformation is one of change of the United States from a nation seeking to control a home market to a nation seeking to gain its share of the world's markets, from a nation whose imports exceeded in value its exports to a nation whose exports surpass its imports. The matter is summed up in these sentences from President McKinley's striking speech at the Buffalo exposition, delivered the day before he was shot: "What we produce beyond our domestic consumption must have a vent abroad. . . A policy of good will and friendly trade relations will prevent reprisals. Reciprocity treaties are in harmony with the spirit of the times; measures of retaliation are not."

Some Logical Inferences

This Buffalo speech can mean nothing else than that the President and his advisers will give their aid to such modification of the present tariff as seems necessary to make reciprocity with other nations more effectual; that they will lend their aid to bring the Senate to terms and induce it to ratify the compacts already negotiated but now pigeonholed, owing to the hostility of senators representing sectional interests; and that the nation has entered on a new epoch of trade and industry more cosmopolitan in its spirit, and one with a policy calculated to lessen the growing hostility to us on the continent of Europe. Perseverance in the policy of excluding Europe from our markets while we captured European and Asiatic markets from Europeans could have but one logical outcome sooner or later. Mr. McKinley, by caring more for national welfare than for his personal record for consistency, has demonstrated that he is a statesman of the first order. The comment of the European press on the Buffalo speech and the new policy of the Republican party and the nation which it foreshadows indicates clearly the profound significance of the reiteration of the opinion by the President which he advanced tentatively when he began his trip West in the spring.

In connection with this subject it should not be overlooked that the National Association of Manufacturers, through its executive committee, will soon call a special session of the association to consider the matter of reciprocity in trade, so rapidly has sentiment in favor of pushing foreign trade grown during the past few years and so swiftly have the manufacturers of the country come to see that their future interests demand a change in national policy.

The Awful Record The *Chicago Tribune* has compiled a table of illegal executions in the United States during the last sixteen years. The number of

victims of mob law amounts to 2,516, and there are only five states of the Union—Delaware, Massachusetts, New Hampshire, Rhode Island and Utah—that have a clean record. Of the lynchings, 2,080 took place in the South, fifty-one of the victims were women, 1,678 Negroes, twenty-one Indians, nine Chinese and seven Mexicans. Murder and rape usually have been the alleged causes for the action of the mobs, but not seldom the pretext has been puerile, such as slapping a child and voodooism. The record of 1901 up to date is prophetic of a total which will surpass the record of recent years. If executions by burning alive at the stake multiply as they have of late, the *Tribune* will be induced doubtless to make a supplementary statement as to the drift in this particular. While there is nothing in the above figures to warrant any racial or sectional pride, it must be noted how large a percentage of the victims have been Negroes and how many of the incidents which are alleged to justify lynching have occurred in the South. Still with 436 lynchings in the North and 801 of the victims whites, the North and the Caucasian are in no position to cast stones. Moreover, be it remembered that an Alabama grand jury of late has found lynchers guilty of murder and sent them to prison; whereas Colorado and other Northern states where victims have been lynched have found it impossible to bring to punishment those who have put anarchy above law and order.

loss to themselves, they suffer because through the good-natured tolerance of criminals they in some sense share in the guilt they detest. Our country will be morally better because of the ordeal through which it is passing. Suffering rightly endured is ministry to mankind. The sacrifices which Mr. McKinley and his dearest friends and his people are making are not made in vain.

Some other gains already appear as the result, through divine overruling, of this great crime. We have a revelation of noble character, of unselfish courage, self-control, a forgiving spirit in the chief sufferer. The noblest sentiments of the nation are awakened and stronger trust of the people in one another from the sense of sharing in a common trial. The feeling of dependence on God is quickened, as is evidenced by the expression of it quoted from many in whom we look for counsel in such a time as this, and by the request from many governors of states that prayer should be made for the recovery of the President. The sympathy of mankind has been expressed in ways which bring the nations nearer together, making war more unlikely, promoting a better understanding and friendlier spirit among all men.

No nation is made strong and wise and true through prosperity alone. Its best elements are brought out through trial. The story of the ancient Israelites is the ideal of national growth:

Thou hast tried us as silver is tried.

We went through fire and water—
But thou broughtest us out into a wealthy place.

The discipline of the almighty and merciful Father is and will remain in a measure a mystery even to those who approach nearest to him, but we can see enough of its meaning to be assured that "to them that love God all things work together for good."

Why Does God Permit It

Why does the Almighty Father allow a miserable wretch to shoot down a man who bears in his hands the welfare of many millions? Why does he not prevent the grief and pain of near friends, the disturbance and loss to a great nation and to the world which is sure to follow so wanton, causeless, terrible destruction of life? These questions have been raised a great many times, and they are not yet fully answered.

But some answer has been made which brings light and comfort to those who trust in God. He permitted the crucifixion of his own Son by lawless hands. The most wanton crime of history has become a familiar story wherever Christianity is known. Priests, rulers, people and soldiers heaped indignity and tortures on the greatest benefactor of mankind, and finally put him to the most shameful death they knew. How could God have permitted it?

That problem has been solved by the service wrought through that death for the redemption of mankind. The whole world is enriched and blessed by the suffering of the Son of Man. Nor was that work ended when Jesus suffered death by wicked men. Other sufferings wrought by evil designs up to this time continue to work out the redemption of mankind from the power of evil. A great apostle said, "I fill up on my part that which is lacking of the afflictions of Christ." Sin is abhorred only when its fruits are seen and felt. The people of this country have been freshly aroused to its nature by the crime committed against the President last week. They suffer in sympathy, they suffer because of threatened

Expel Anarchists

The iniquity of the attempt to assassinate the President is not yet fully realized. It is, indeed, seen, that the act was not committed merely against a person, however exalted and beloved. It is recognized as an assault on the nation, whose people, by their free choice, made Mr. McKinley their official head. It is now generally admitted that the miscreant who fired the shots is not alone responsible for the crime. Those who incited him to the deed, whether or not they knew he planned it, are criminals. So also are all those who counsel the murder of rulers and defend as right the killing of persons whom they do not like or who hold views of government and society of which they disapprove.

But when the full extent of this crime against the American people is seen, they themselves will plead guilty and repent. They have harbored knowingly men and women who have planned such crimes and who have openly rejoiced in having carried out their plans. They have permitted anarchists to publish arguments advocating the murder of rulers and to circulate them freely. They have allowed, without protest, meetings of the avowed enemies of society to encourage one another to such deeds, and our news-

papers have published widely their incendiary utterances.

It is but little more than a year since a sister nation was plunged into such grief over the death of its ruler as that which threatens us. Our sympathies have been deeply stirred for Mrs. McKinley, even while we have been shuddering over the loss to the nation and to the peace of the world if her husband should die. But the widow of King Humbert mourns a husband whom she and the people of Italy believed as good and wise a man as we believe Mr. McKinley to be. Her expression of sympathy with the President's wife is especially pathetic in view of the fact that the plot which ended in the assassination of the king was hatched in this country. The assassin was sent from this land, and those who sent him are allowed, unmolested, to celebrate publicly their dastardly crime, and to spread abroad sentiments which may lead to other like crimes. Nor is that nest of professed enemies of mankind the only one. Others exist in Boston, New Bedford, in Chicago and in various parts of the country. These conspirators are not American citizens. They seek the protection of our laws which they aim to destroy and gain their support from those whose government they are studying to overthrow. The American people consent to all this. Are they free from guilt?

A man may be excusable if he allows a rattlesnake to live in his garden so long as he is unacquainted with the nature of the reptile; but when he knows what poison is in its fangs and has seen death inflicted by it, and hears its rattle every time he steps out of his house, he is verily guilty if he delays killing it because he and his own family have thus far escaped its bite. These venomous anarchists have sounded their note of alarm quite too long. They may disown complicity with the would-be murderer of the President. But it is such pernicious and insensate talk as theirs which incited him to the deed. They say they have no dislike to Mr. McKinley, but that the trouble is with the conditions of society. We bear no malice against these misguided men and women, but present conditions of society should not permit them to remain in the country whose protection and hospitality they have so shamefully abused. They should be summarily sent back to the lands they came from, or if that cannot be done they should be allowed no place here except in a safe prison, or in some colony by themselves, where they could experience the coveted privilege of living without government.

The day has gone by, also, when either Great Britain or the United States can justify refusal to join with continental Europe in an effort to unearth and banish from society all who deny the authority of the state. The time has come for federal legislation which will make even an attempt to take the life of a president high treason. The State of New Jersey, especially, ought to root out the brood of Anarchists who make Paterson their home, who glory in the fact that they destroyed King Humbert of Italy, and who, under the present laws of the state, as Governor Voorhees has to admit with humiliation, cannot be touched. It is gratifying to read that he stands pledged to see to it that New Jersey puts laws on

its statute-books at the next sitting of its legislature which will alter the situation radically. Illinois was forced to face this issue some years ago, and has a law which, if enforced, would go far toward meeting the situation. But it has not been enforced as it should be, or as it will be now that we have the light of Buffalo's tragedy on the issue involved. License has been confounded with liberty. The American people are about to reaffirm a distinction which is deep in its significance.

A United Forward Movement

It is a notable indication that so many churches and Sunday schools are planning a "rally week" for some time in September or the first of October. Some have already had such a week during this year and have materially increased the interest and attendance, both at the preaching services, the prayer meeting and the Sunday school. That we greatly need such a rallying of the forces no one questions, not simply to increase church and Sunday school attendance, but because the numbers are so large of those who need to be brought in.

In some churches the lesser motive—to increase the numbers—would meet with the approval even of those faithful toilers who Sunday after Sunday see the same empty seats, for all who have tried it know that there is an enthusiasm and added interest which numbers only can supply. Then, too, the heavy investments in church property, with every facility for doing good work, would seem to warrant a tenfold greater effort than is now being put forth by the average church to fill its seats with people to hear the gospel. One would almost be within the bounds of the truth to say that the church, including all its departments, is playing with this question. The rank and file of its members are interested in other things.

The heads of the various departments—the pastor, Sunday school superintendent and teachers, deacons, officers of ladies' mission and Christian Endeavor societies—should call a meeting at once and confer together for a vigorous campaign this fall. If the whole denomination, from one end of the country to the other, would act unitedly, each and every church, we could add thousands to our church and Sunday school membership and do a vast amount of good; much of it would need to be done among the members themselves. The fall meetings of the associations could do no better work than to seek thoroughly to arouse the churches on this subject.

God will bless the higher motive, to reach and save the lost. We need to preach more simply and earnestly the gospel, but we need also to go out and seek till we find those whom we can influence to come in. We should not rest satisfied till we have canvassed every house, each family, and persuaded, compelled them to come in. The church and the ministry need to feel more this burden of the lost. If the teaching of Jesus means anything to us, it should stir us to greater action. The time is short. This pressure should be on us all the while, the year through, but there are times when we are justified in making a special

effort. Rally Sunday, Sept. 29, is such a time. It is a good time. People are back from their vacations ready for work. Children have returned to school again, and young people are casting about for something to do. Some one of the many courses in Bible study now offered will be attractive to them.

Surely there is incentive enough to take hold with new courage and strong determination, and with faith in God we have every assurance of success.

The Rebukes of Jesus

Three classes come under the censure of our Lord. They correspond to the classes he rebuked in his ministry—religious rulers who opposed his teaching and himself in the name of their religion; the multitudes indifferent to him, except when they thought he would gratify their natural appetites or sordid desires; and those who, though they failed grossly, sought to understand his teaching and attach themselves to him as his disciples.

For the first class Jesus had only condemnation. They assumed as official representatives of God authority over the consciences of the people and the divine right to teach them how to live. They repeated the commands of the divine law to others and themselves disobeyed those commands. "They say and do not," was his contemptuous comment. Their selfishness was intelligent, deliberate, inexcusable, though they were blind to their wickedness and thought themselves righteous while they despised others. No more scathing words are in any literature than those which Jesus pronounced against the Pharisees and Sadducees who sat in Moses' seat. Such charges made against accredited religious leaders today would awaken profound indignation.

For the toiling, careless multitudes Jesus had a sorrowful, patient pity which moved him to constant efforts to make them understand the truth that would renew and redeem them. They were so indifferent to spiritual things that it seemed to him that they had dulled their ears and closed their eyes lest they should be influenced to turn to him and be made spiritually whole. They chased him eagerly for bread, but cared nothing for the bread of life. He did not deny them the bread, but while he rebuked them for giving their whole attention to it he ceased not to try to win them to receive the bread that came down from heaven, and he never lost faith that they would yet accept it and live by it.

For those who sought to understand and follow him, whatever their faults, Jesus had a love and trust that would not be denied. He knew it was love that prompted Peter to say that he should not suffer on the cross, and while he said, "Get thee behind me, Satan," he held firm the conviction that Peter would conquer the Satan in him and prayed earnestly for him. Though that disciple repudiated him with curses in the presence of his enemies, he never lost faith in him. He gave Peter a look that expressed a love which could have been evoked only by a genuine love of the apostate disciple—a look that smote the rock of willful perverseness until the

waters of genuine repentance gushed forth. The service that his disciples regarded as beneath them, while they were wrangling for the best places in his kingdom, he did for them, washing their feet and girded with the badge of a servant. His act was a rebuke forever remembered. Having loved his own, he loved them to the end.

The rebukes of Jesus uncover character. For those who reject his wisdom or use it to advance themselves and oppress others he has only the scorn of truth for false lives kept false for selfish purposes. For those who let the wealth within their reach slip away from them while they vainly grasp after transient gratification he has the pity of the shepherd pursuing the stray sheep. For disciples, often willful and unreasonable but sincerely loving, he has the steadfast love that will surely in the end subdue all their perverseness, stir their penitence to its depths for having wronged him, and fit them for the inheritance and responsibilities to which he has chosen them in his everlasting kingdom. No penitent follower of Jesus need ever despair.

Good Things in Store

The following list of articles which we expect to print in the course of the next few weeks does not by any means exhaust the readable material which *The Congregationalist*, is planning to put before its increasing company of readers. But to whet the appetite a little we append these subjects and writers:

THE POSSIBILITIES OF THE NATIONAL COUNCIL, by Rev. A. H. Bradford, D. D.

SOME ESCHATOLOGICAL FADS, by Rev. William E. Barton, D. D.

CHURCHGOING IN ZURICH, by Bishop John Henry Vincent.

HENRY O. TANNER, THE NEGRO ARTIST, by Booker T. Washington.

QUIET HINTS TO GROWING MINISTERS, by Rev. Charles E. Jefferson, D. D. (two articles).

THE MODERN "IMITATIO CHRISTI", by Prof. Hugh M. Scott.

REV. THEODORE T. MUNGER, AN APPRECIATION, by Rev. George A. Gordon, D. D.

WHAT DOES IT MEAN TO BE A CHRISTIAN? by Charles M. Sheldon (six articles).

EVOLUTION AND THE DOCTRINE OF SIN, by Rev. W. L. Anderson.

THE WINNING OF A HERETIC, by Rev. William Knight.

WOMAN'S ATTITUDE TOWARD WOMAN, by Margaret E. Sangster.

THE CHILD'S IDEA OF GOD, by Mary B. Hartt.

THE INTERCONSCIOUS MOMENTS, by Hezekiah Butterworth.

In Brief

A sobered and chastened nation it has been since last Friday afternoon, and out of the changed mood should come a richer and deeper national life.

"Of this I am sure—that in Massachusetts our Christ is a winning Christ." This was the conclusion reached at a recent conference of Christian workers after a careful study of personal religious conditions in many sections.

The American Revised Version of the Bible bids fair to come quickly into popular use. The *Sunday School Times*, for example, will follow that version in its Biblical quotations; and we hope other helps for Sunday school teachers and scholars will do the same.

It was all well enough for the Christian Scientists to forward their sympathy and respects to Mr. McKinley, but aren't we glad that the case is in the hands of the most competent medical men in the country, and aren't some of the Christian Scientists in their secret hearts glad too?

We shall be glad to receive brief communications pertinent to the coming meeting of the National Council at Portland. Suggestions with reference to action regarding the benevolent societies, or any subject that may properly be brought to the attention of the body, will be acceptable.

There was a time when Mrs. Isabella Bird Bishop, the famous traveler, was a critic of missions to the non-Christian populations of the world. Then came a stage of her development when she was a friend of missions, and now it is said that she intends to enter upon missionary work in India.

When the Crystal Palace was built spaces were left between the planks of the vast floor, and it was swept and kept clean by the skirts of women who walked over it. What a comment on a fashion as universal among us as almost as unhealthful as the Chinese fashion of foot-binding in China.

Rev. Dr. Alex. McKenzie, First Church, Cambridge, has been preaching in London Congregational churches during August, and with much acceptance, the *British Weekly* describing him as "perhaps the ablest American preacher America has sent us this summer," and referring to his sermons as having been heard "with the greatest admiration."

Andover Seminary has reason to be proud of her missionary record. Thus far she has sent 221 missionaries into foreign fields, and Mr. Henry J. Bennett and Mr. Edward F. Carey, who were ordained to the ministry this summer to serve in foreign lands, make the number 223. Both these men are under appointment by the American Board, Mr. Bennett goes to Japan and Mr. Carey has already sailed for Turkey.

An interesting and significant event in journalism is the arrangement between the London *Times* and the New York *Times* by which each will get the news service of the other. This will be advantageous for all concerned—quite as much for the British public as for the American. Our news service from Europe now is passable. The British dailies' service of American news is discreditible to British intelligence and enterprise.

A case in which ministers will be especially interested is soon to be tried in Pennsylvania. Six ministers, said to have brought charges against another of conduct unbecoming a minister, which were not sustained by the conference, have been indicted for conspiracy by the grand jury and arrested. Their trial may throw some light on the responsibility of ministers for pronouncing judgment on their brethren based on rumor, suspicion or opinion.

One of the most suggestive of the many formal expressions of opinion relative to President McKinley is that of the Boston Newsboys Protective Union, a lodge of the American Federation of Labor, which met Sunday afternoon with a lad named Rubinovitz as president and the majority of its members Russian Jews, and with a sobriety and awe not customary in their weekly gatherings formulated a message of condolence to the President and his family.

One of the dearly bought lessons of the terrible tragedy at Buffalo will be to intensify the popular estimate of the wickedness and injustice of utterly baseless vilification of the President's personal character under the guise of dissent from his administrative policy. The denunciation of our chief magistrate as "an unscrupulous and deceitful Pres-

ident" could have no stronger contradiction than that President's straightforward, manly speech at Buffalo, and by his bearing a few hours later in the stress of his awful calamity.

Rev. Dr. A. C. Thompson, now for almost threescore years pastor of Elliot Church, Roxbury, has been unable to leave his room for several months and cannot long survive. One who lately saw him says that his mind is clear, his spirit cheerful and his faith is unwavering. He said: "It is a blessed thing to have been born, to have lived, to have had work to do and enjoyment in doing it, and to have the prospect of working for God forever and ever." That is an inspiring message from a man who has tested life by an experience of ninety years.

One of the most saintly of modern women, and one of the leading figures in the Methodist Episcopal Church's staff of missionary workers, Miss Isabella Thoburn, sister of Bishop Thoburn, has died at Lucknow, India, where she was president of a college for women and girls. The dread cholera took her off. Sorrow manifold has come to Bishop Thoburn in these latter years, and he will have the sympathy of men and women of every sect. Miss Thoburn went out to India in 1869, a pioneer worker of the Women's Foreign Missionary Society of the Methodist Episcopal denomination.

Few such comprehensive and accurate estimates of the social settlement movement have been published as that from the pen of Robert A. Woods, head of the South End House, Boston, which we printed several months ago. In view of the frequent calls for material on the subject, we have issued it in our Handbook series under the title, Social Settlements Up to Date. It will be sent in return for two two-cent stamps, or by the quantity at the rate of \$1.25 a hundred. The pamphlet surveys the work of the leading settlements on both sides the Atlantic, such as Toynbee, Mansfield and Hull Houses, and many others as well.

The death of Dr. Lewis G. Janes, at Greenacres, Me., comes as a shock to those who had seen him in full health comparatively recently. One of the first men in this country to accept unequivocally the hypothesis of evolution as a working philosophy, he won considerable fame as a lecturer on theological, philosophical and social themes, in no sense being an original mind, and as a popular expositor of evolution falling far short of John Fiske in power. But his service in promoting the discussion of ethical problems in this country has been marked. At the time of his death he was head of a school of comparative religions, with headquarters in Cambridge and at Greenacres, and he was president of the Free Religious Association. Formerly he had been head of the Brooklyn Society of Ethical Culture, and more recently had conducted the Cambridge Conferences on Religion.

Of course the Methodists who started a hot discussion on the Boer war at their London Ecumenical Conference do not live in England. The last place on earth in which a well-informed person will introduce South African affairs would be a religious assembly in Great Britain. English Christians in public meetings simply cannot talk calmly on this matter, and the less they know about it the more positive their convictions, one way or the other. We were present at a meeting in London where a delegate from South Africa sought to deliver a message from his associates, but was cried down by the audience in the midst of the first sentence, in which he intimated that the war was inevitable. A gentleman near us said to a vociferous neighbor, who was calling on the speaker to be silent: "I've lately been to the Transvaal. Have you ever been there?" "No," shouted the irate Briton, "but I know lots more about it than them that have been there."

A Quiet Ministerial Vacation

By Rev. Reuben Thomas, D. D.

When, at the beginning of June, my physician wrote to the generous trusteeship of my church that I must have a vacation of absolute freedom from speech I wondered what I should do with myself. At the end of three months, spent wholly in England, having faithfully adhered to my physician's prescriptions, I am congratulating myself on having, for the first time in my life, been entirely under the direction of another. Whenever I found any one wishing to know my opinions on exciting, controversial subjects, like the Boer war and the American occupation of the Philippines, I had only to reply that at present, by my physician's advice, I had no opinions on anything, and thus I have quietly absorbed a great deal from others and have had time to think over it.

I have on principle attended church services twice every Sunday, but not always have I kept within denominational inclosures. On my Sunday in London I worshiped with Dr. Horton's people. In Birmingham I had several opportunities of putting myself under the influence of Rev. J. H. Jowett, the successor of Dr. Dale. There is no necessity to institute any comparison between these modern leaders—these and others—in the Congregationalism of England. But "the Mansfield men" are to a stranger marvelously alike, even in their manifestation of non-ministerial attire. Their individuality seems controlled by some higher individuality. Yet are they exceedingly effective as preachers, expository, broadly evangelical—acceptable to the most intelligent of their hearers, while never so far above the uncultured as to be unintelligible.

Dr. Horton indicates the widest range of mental sympathy. Mr. Jowett, I think, must be ranked as the most popularly effective preacher. He makes the most of the rich suggestiveness of New Testament language and deals largely in the ideas which the ordinary Bible reader is apt to overlook. This gives to his preaching a flavor of originality which holds the close attention of his great congregation from start to finish. August is usually regarded as the one month in the year when the pastor is sure to be absent. This is the month when Mr. Jowett plans to be at home, and the large accession of strangers to the regular worshipers justifies his wisdom. But England has not the roasting atmosphere of an American summer.

Methodism in England is giving more attention to evangelistic work than formerly, and its "missions" in the great cities are telling powerfully for good on the upper strata among the laboring classes. This fact has had my personal investigation and also the fact that in the Established Church ritualism and sacerdotalism are still rampant. The talk of young ladies who are carried away with it is largely ecclesiastical (in distinction from Christian). It is the church, not the Christ and his teachings, which commands their interest. Whether a clergyman is High or Low Church is the question one hears *ad nauseam*, not

whether he is breaking the bread of life to hungering souls.

It is all very sad to see this revival of mediævalism in Protestant England, and it is preparing a great company of young people, especially women, for the acceptance of the Roman claims. The preaching generally consists of an address of fifteen minutes, which can scarcely be called a sermon, full of dogmatic assertion and ecclesiastical assumption. One recognizes the zeal, but not the knowledge. The New Testament is grievously misinterpreted. No intelligent student of the apostolic writings but must feel pained, if not disgusted, at these travesties of New Testament teaching. The words sin, repentance and redemption appear often in these brief addresses, but they all have an ecclesiastical meaning. It is the subtlest form of unapostolic teaching in the name of the Father, the Son and the Holy Ghost. The intolerant temper of many who come under this influence is a sure sign that the teaching is not that of the Master and his disciples. Of course, there is much else which is much better in the Established Church, but the Ritualists make the most noise and get themselves most talked about.

Political life in England is in a most unsatisfactory condition. The opposition in Parliament is not strong enough to make its criticisms on the government tell. The loss of the great Liberal leader has been more disastrous than the most pessimistic could have foreseen. Every one wishes heartily to end the Boer war, and no one knows how to do it. Meanwhile all domestic questions are left in *status quo*. An enormous national debt is rolling up from week to week. All great speeches of the politicians are an appeal, not to the virtues, but to the pride, of the people. Yet the country seems prosperous, though the pauperizing incubus of the organized drink traffic is scarcely touched.

The religiousness of the people remains, and while no one can reconcile much which exists in English (or American) socialism with the spirit and teachings of the New Testament, yet one feels that where the spiritual instincts are not destroyed there is always ground for hope of advance in the direction of sweeter and nobler life.

A delightful fifteen days' visit to Broadstairs, on the Isle of Thanet, brought us face to face with the beginnings of English history. We imagined the Danish vessels off there, and Alfred on the outlook. A little farther west Hengist and Horsa landed. A mile off Augustine and his monks came to convert the so-called savages. Yonder is the house in which Charles Dickens lived. It is called "Bleak House" because there the book bearing that name was written. And not far off Wilkie Collins wrote his *Woman in White*. Two miles to the west is Ramsgate, and three miles to the northeast Margate. Canterbury is fifteen miles off. There we saw Farrar. Close to our hotel is a Congregational meeting house with the date on it of 1601.

Before I lay down my pen I should like

to say a good word for the vessel which carried us over the great and uncertain Atlantic. The Ivernia is one of the new Cunarders, and I am inclined to think one of the most satisfactory vessels afloat. A steadier ship I was never on. A better ventilated ship one need not ask. Now as seasickness means rolling and pitching and bad ventilation, those most sensitive to this affliction need to know where to look for relief. So I should be inclined to say to any one who dreads the ocean (as in some of her moods they well may) and yet would some day like to see Europe, "You may go farther and fare worse than on the Ivernia."

In the Crowd

Here in the crowded city's busy street,
Swayed by the eager, jostling, hastening throng,
Where Traffic's voice grows harsher and more
strong,
I see within the stream of hurrying feet
A company of trees in their retreat,
Dew-bathed, dream-wrapped, and with a
thrush's song
Emparadising all the place, along
Whose paths I hear the pulse of Beauty beat.

'Twas yesterday I walked beneath the trees,
Today I tread the city's stony ways;
And still the spell that o'er my spirit came
Turns harshest sounds to shy bird ecstasies,
Pours scent of pine through murky chimney
haze,
And gives each careworn face a woodland
frame.

—*Ethelwyn Wetherald, in The House of the Trees.*

The Quaker Hill Conference

The third annual session of this body, held at Quaker Hill, Dutchess County, New York, Sept. 3-8, developed strong spiritual and intellectual interest. The general topics discussed were Bible study, social questions, and Sunday school methods. The opening address was delivered by Dr. MacArthur of New York, and papers were read by Professors Sanders of Yale, Knox of Union Seminary, Genung of Amherst, Wood of Smith, Rev. N. M. Hall, a Springfield pastor, Mr. C. G. Trumbull, managing editor of the *Sunday School Times*, Mr. J. G. Cannon, a New York banker, Mrs. Florence Kelly, secretary of the National Consumers' League, and others. Prof. C. P. Fagnani of Union Seminary preached the annual sermon.

A feature of the conference, as usual, was the lectures—scholarly, yet delightfully clear and simple—delivered each morning by Professor Sanders, the recently elected head of Yale Divinity School. This year his subject was The Apocalyptic Literature of the Bible. While the papers on Bible study were uniformly liberal in tone, all controversial bitterness was absent, and the discussions were reverent and constructive to a marked degree. Predictions in regard to Sunday school work by such experts as Mr. Trumbull were of a decidedly hopeful nature. On social questions the keynote was the plea for a return to the simplicity of the teachings of Jesus as a basis for a reconstruction of society.

Uniformly the sessions were distinguished by the most devout atmosphere, and were spiritually stimulating. Steps have been taken to publish some of the papers in a series of Quaker Hill pamphlets, and the conference seems now to be firmly established as an important factor in shaping the earnest life of the day.

N. M. H.

Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power.

—Tennyson.

Portland's Welcome to the National Council

What It Has to Offer the Delegates and How It Will Entertain Them

BY REV. CHARLES D. CRANE

When the National Council meets in Portland in October, the city will have put off its summer aspect, the thousands of pilgrims who come hither for rest and



State Street Church, where the Council Meets

pleasure will have gone, and the various trolley resorts will have ended their season. There is no other city of the same size, and perhaps of any size, better supplied with healthful and attractive pleasure resorts than the metropolis of Maine. The trolley system is amply equipped and well managed, and a nickel fare, with transfer if desired, will convey the passenger in any direction and give him an excellent idea of the city and suburbs.

Riverton on the Presumpscot River and Cape Cottage on the ocean are trolley resorts that will well repay a visit, even though the vaudeville shows have had their brief day. A longer ride of twelve miles, costing twenty cents each way, is to Yarmouth, passing through Underwood Spring, another famous resort, where an electric fountain plays during the season. The ride to Yarmouth can hardly be surpassed—on the one side the bay and islands, on the other beautiful farms and gardens, and on a clear day, in the distance, the White Mountains, lying soft and white upon the horizon. Yarmouth is historic, and the academy is here from which Gen. O. O. Howard

graduated, and other famous men. The Casco Bay steamers run the year round, although more frequently in the summer, and a program crowded with good things each day will not prevent delegates from finding time for a sail among the numerous islands of the far-famed Portland harbor. A sail of an hour or two brings one to Harpswell, the home for so many years of Elijah Kellogg, the author and preacher. A little farther on is Orr's Island, the scene of Mrs. Stowe's story, and where the home of "The Pearl" may be seen. The Observatory on Munjoy Hill commands a magnificent view of land and water, and the Eastern and Western Promenades ought surely to be visited for the view they give, the one of the island dotted bay and the other of the far-away New Hampshire hills.

The Forest City has many historic attractions. The State Street Church, in which the meetings are to be held, is convenient to many places of historic interest. The Baxter Public Library, of which the city is so justly proud, is not more than three minutes' walk away. The building, a gift to the city of James P. Baxter, was erected in 1889, Mr. Baxter being at that time mayor. It contains 50,000 volumes and a well-furnished reading and reference room.

By an arrangement made with Mr. Baxter, the rooms of the Maine Historical Society are in the upper part of this building. This society was organized in 1822, with A. K. Parris for its first president and Edward Payson as librarian. Here may be seen portraits of many of the most distinguished men of the State, including General Knox, William Whipple, the only signer of the Declaration of Independence from Maine, Commodore Preble, the father of the American navy, Judge Freeman and others. Here is a bust of Longfellow, reproduced from that in Westminster Abbey, and a gift to the library from English friends of the beloved poet.

The rooms are filled with interesting

relics of war and peace connected with the history of the state. Here is a medicine chest from the Margaretta, captured at Machias in the first naval battle of the Revolution, and another captured from the Boxer by the Enterprise. Here is a baptismal font brought to Maine in 1640 by Rev. Robert Jordan, an Episcopal minister. Relics of the stone age abound, and of the early Indian and French wars. The library contains 15,000 volumes. The rooms are in charge of Rev. H. O. Thayer, the assistant librarian, an expert on all historical matters pertaining to Maine. While the Council is in the city, special facilities will be afforded, and visiting delegates may feel sure of a cordial welcome and much polite attention.

What is known as the Wadsworth Longfellow house is also but a few steps away. This house was built by Gen. Peleg Wadsworth in 1785, and was the first brick house in the city. It was afterward sold to the Longfellows and became their home. It is open to visitors for a small fee. The birthplace of



Birthplace of Longfellow

the poet is farther away, but can be easily found. One result of Old Home Week a year ago was the careful marking of historic sites throughout the city. The good work thus begun has been continued. In Deering Oaks is designated the place of the memorable fight, in 1689, of Benjamin Church with the Indians.

Other sites that have been marked are the home of Parson Thomas Smith, the first minister in Portland, whose pastorate continued for fifty or sixty years, and Alice Greele's tavern, a famous hostelry in Revolutionary times. On the Eastern Promenade there is a monument to George Cleeve, the first settler of Portland, in 1630, and the yard adjoining the edifice of the First Parish (now Unitarian) contains a monument to Rev. Ichabod Nichols, third pastor of the First Parish, "in grateful and affectionate remembrance of a pastorate of fifty years."

Not far from State Street Church is the house that for so many years was the home of Neal Dow, and in which he died, now occupied by his daughter, Miss Cornelia Dow, prominent in W. C. T. U. and other philanthropic work. The fine building of the Y. M. C. A. is also close at hand, and Williston Church, as the birthplace of Christian Endeavor, is sure to attract much attention. Before leav-

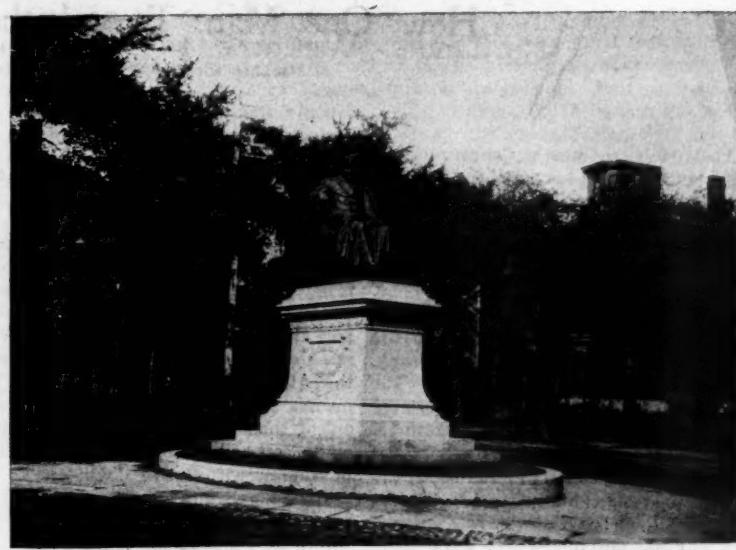


Williston Church, Birthplace of Christian Endeavor

ing the city many will desire to visit the cemeteries where lie many of the distinguished dead, among others who might be named, Edward Payson. The building in which Payson preached was destroyed in the great fire of 1866, which swept away nearly a third of the city. The present Second Parish, or Payson Memorial Church, was built just after the fire.

It is not the purpose of this article to give the program in detail. That will appear later and in a different connection. Those who have seen it pronounce the program the most comprehensive and best arranged of any yet prepared. It is unnecessary to say that the various local committees have been diligently at work and will leave nothing undone to make delegates welcome and the Council a success. State Street Church, of which Rev. J. L. Jenkins, D. D., has been the minister for the last eight years, was remodeled eight years ago at an expense of about \$50,000. It will seat in perfect comfort 800, and 1,000 can be accommodated if necessary. It is a perfect place in which to speak.

The correspondence already indicates a large attendance from all parts of the land, including a number of distinguished foreign delegates. The Council this year is to begin on Saturday morning. This arrangement was made in order that delegates might attend the American Board at Hartford on their way to Portland, and on the return trip might take in the anniversary at Yale. It is now thought that the new arrangement will be a decided advantage, as the services of Saturday and the Sabbath can scarcely fail to be of interest, and thus the attention of the religious public will be secured from the start. There are to be addresses on Saturday evening by Prof. Williston Walker of Hartford, and Rev. J. G. Vose of Providence, with a floor discussion; President Tucker of Dartmouth will preach the sermon before the Council Sunday morning; a children's meeting and the observance of the Lord's Supper will occupy the afternoon; and in the evening there will be special services in State Street Church, Payson Memorial Church



Longfellow Monument

and St. Lawrence Church. On behalf of the faculty and trustees President Hyde will extend an invitation to the Council to visit Bowdoin College, at Brunswick, an hour's ride by rail on the Maine Central. The expense of the trip will be met by the college.

It is not often that the Congregational clergy of Maine have such an opportunity as is afforded them this year. It is especially hoped that there may be a large attendance on the part of all our ministers. The local committees will use their best endeavors to make it possible for all to attend and enjoy this rich feast. A circular is soon to be issued, and at the Conference at Bangor a special and urgent invitation will be given by Dr. Jenkins. The churches of the state could certainly do no better than to arrange to send their pastors free of all expense. It would be a profitable investment.

Perhaps it may be well to remind prospective delegates from other states that Portland is just at present remarkably "dry," as the administration of our famous parson-sheriff, S. F. Pearson, is proving, beyond controversy, that with the right kind of officers prohibition pro-

hibits. The hotels are without bars, open or concealed, and liquor cannot be bought; so that if any of the brethren are depending while here upon an easy violation of the Maine law, they are sure to be disappointed. The office of the sheriff is in the City Hall, where he will be glad to receive any of the delegates. The liquor-room, with its store of contraband goods, can be visited, and the deputies will explain the various tricks of the trade and exhibit some of the paraphernalia, including the "Golden Gate" faucet.

Three of the present Portland pastors have been honored with the longest pastorates of any now living in the state, Rev. A. H. Wright has been at St. Lawrence thirty years, and the edifice, dedicated in 1897, is one of the most complete and beautiful in the city, and has the only chime of bells. Rev. W. H. Fenn, D. D., has been the honored pastor at High Street for thirty-five years; and for thirty-six years Rev. Francis Southworth has been doing a noble work in the Bethel Mission. At the Second Church, Falmouth, which is a suburb of Portland, Rev. William H. Haskell has been pastor for thirty-two years.



Portland Light

How One Man Turned the Tables

A Parable for Pulpitless Prophets

BY REV. GEORGE H. HUBBARD

Abel Meholah was a Congregational minister. Against his name in the Year-Book stood the terrible symbols, "W.C.," for he was *without charge* and had been so for many months. Not that Abel had retired from service; not that he had taken a professorship in some university, or had embarked upon the stormy sea of literature, or had sought refuge in the quiet waters of a life insurance agency. He had done none of these things. The fact is, Abel Meholah was one of a large and rapidly growing class of unfortunate's. By force of circumstances over which he had no control he had been compelled to resign his pastorate of the church at Eden; and now he was waiting, not idly but actively, every week more actively, every day less patiently, for another opening.

Abel was a young man at the height of his manly strength and enthusiasm; in point of character spotless, in point of ability considerably above the average. He was scholarly, devoted, original, and possessed of a spirit of independence that refused to be hampered by merely conventional ideas and methods. His experience in the pastorate, however, had not been one of uninterrupted prosperity. Fully alive to the advantages of a permanent and long-continued work, he had thus far been constrained to change his sphere of labor about once in four years.

Three times already had he been torn from his moorings just when he felt that the foundations were laid for a grand work. Once he had been fortunate enough to receive a call while still in his field; but the second time he had waited many weeks. And this time the weeks had grown into months, and a year was gone. True, he had received one call, but it was so manifestly unsuitable that he had been obliged to refuse it. Several times he had been asked to preach in desirable fields and had been assured that the people were interested and enthusiastic; but each time the call had been given to a "dark horse" from another denomination.

It was just after one of these disheartening experiences, when Abel was drawing the last installment of his precious deposit from the savings bank and meditating rather bitterly on the outlook, that his wife burst in upon him, exclaiming, "I have a suggestion for you, Abel!"

"Drowning men," it is said, "catch at straws." And probably no drowning man ever felt more desperate than did Abel at that moment. Just before his Zillah came in he had been seriously considering the practicability of a midnight ramble through the most dangerous and ill-kept parts of the city in the hope of meeting with some serious accident, either from open coal holes, poor sidewalks or trolley cars, that might secure a temporary income from his accident policy sufficient to tide over the present stringency. What then could be more opportune than a "suggestion" from Zillah? Her suggestions had often cut

the knots that he was not able to untie. So he leaned back in his chair and replied, "Fire away, my dear! I am only too delighted to listen."

"Well," said Zillah, eagerly, "I've been thinking that the present state of things is beyond endurance. Ministers are subjected to trials that other men are wholly free from, and all because of a perverted state of public opinion. Now you know that Brother Luke graduated from the medical school the very year you came out of the theological seminary, and that while you accepted a call to the church in Shinar, with grave doubts as to the mutual adaptation of pastor and field, he simply looked about till he found a place where he thought he could do his best work and settled there. He is still there and having an excellent practice, while we have moved now these many times and have little to show in the way of work for our pains."

"Too true, my dear, but what of it? I am a clergyman, not a physician."

"Wait a minute, Abel. There was your old college chum, Moses Blackstone; he studied law. When his course at the law school was completed he selected a suitable field and went to work. He's there yet, doing a large business and making himself famous and influential. And we are"—

"Running in debt, Zillah, and accomplishing nothing at the same time. What is worse, I am rusting, hopelessly rusting, for want of an opportunity to work. But what suggestion have you to offer whereby we may escape this terrible fate?"

"What I was coming at is this: Why cannot you do as Brother Luke and Blackstone did? Instead of waiting idly and helplessly for some church to call you, with the chance that you will not be at all adapted to the field or cannot do your best work in it, why not look about till you find a field where you feel sure that you could work to good advantage, and settle there and build up a parish for yourself? Then you could stay in that one field as long as you were successful, or as long as the work seemed to warrant your staying, and you could do your work without interference from a restless church."

"But, my dear, even if there were no other fatal objections, don't you think that would be putting the work of the ministry on a purely worldly basis? I would not wish to go anywhere unless called of God, and I am sure you would not wish to have me do so."

"No, indeed, I would not. But a call of the Lord is one thing and the call of a church is quite another, if I am any judge. You know very well that almost every call to a church nowadays is secured by a system of engineering. Not one call in a hundred comes spontaneously, but is the result of influence in one form or another. And when a church gets tired of a pastor, or for any reason desires his departure, there is no thought of a call of the Lord, but he is summarily

pushed out without any thought of the Lord at all.

"Now I believe most devoutly in the call of the Lord, but the call of a church is a piece of ecclesiastical custom. How do the churches always know the Lord's will? And if they do know it, why do they make so many mistakes and require such frequent changes? Now Luke and Mr. Blackstone are both Christian men, and as such they were just as much bound to wait for the call of the Lord as you are. As a matter of fact both of them did so. They made their settlement a matter of prayerful thought and study, and went just where they believed the Lord would have them go.

"In several instances you have gone directly against your God given judgment and sanctified reason in accepting a call that came to you because there was no other recognized method of securing a parish. No man in another profession would ever think of doing such a thing."

"But my dear Zillah, don't you see that there is a vast difference between the minister and the doctor or lawyer? Other men can hire an office, purchase their instruments and be ready for work at once. The preacher, on the other hand, must have a church; and he cannot afford to build one, nor get a chance to rent one. Besides, if he should do so, and should gather a church and parish about him, would there not be a useless and wholly uncalled-for multiplication of churches—churches that would go to pieces as soon as their self-installed pastors died or removed? The idea doesn't seem practical."

"Not so fast, Abel. I have anticipated your objection. There is never a time when there are not many vacant churches. The difficulty in securing a pastorate is not at all due to the scarcity of pastorless churches, for there are more Congregational churches in America today than there are Congregational ministers—nearly a hundred more—even counting all those who are comfortably settled in professorships and other extra-ecclesiastical positions. Take your own case. You know of at least a dozen vacant pulpits at this moment, several of which would afford the field to which you believe you are adapted. When these are filled there will still be as many others, for most of them will call men from active pastores instead of taking men who are out of a position. Now why not select one of these fields precisely as a physician or a lawyer would select his location?

"For example, there is the church in Beth-peor. You have often said that it is a good field and affords an opportunity for just such work as you are fitted to do. They have a good building, and their equipment is sufficient for your purpose. Owing to a series of unfortunate experiences with misfit pastors, they are having hard work to meet their obligations. Why not propose to them that if they will simply furnish the plant and equipment and promise such co-operation as

any Christian church ought to render, you will take the position of pastor without stipulated salary, and will let your income be determined by the success of your work? That will be asking no favor of them and so will leave you free in your work. If the work succeeds, as it is bound to, the church will be lifted from its present embarrassment, you will have a chance to use your talents effectively, and you can secure such permanence as you please by a system of quasi lease. Of course, such a method would excite criticism at first; but I believe that in the end it would increase the popular respect for the ministry to have the preacher's income depend directly upon his own success, as is the case with his medical or legal brother."

A fuller discussion of the matter resulted in the inditing of the following letter to the church in Beth-peor:

BETHAVEN, MASS., SEPT. 1, 1901.

Mr. Joseph Ben Ammi, Chairman Supply Committee, First Congregational Church, Beth-peor; Dear Sir: I wish to make to your committee a somewhat unusual proposal, which I hope you will set aside without a fair consideration. I know that what I suggest will at first seem rather startling and revolutionary; but in view of the fact that you are personally acquainted with me, I trust that my overtures will not be misunderstood. My proposal is as follows:

The First Church, which you represent, is at the present time without a pastor. I am without a parish. Now I wish to take a sort of lease of your church building for one year on the following terms:

(a) On my part, I agree to preach in your pulpit every Sunday, either in person or by exchange as is done by all pastors, and to render to you throughout the year all the varied service usually performed by pastors in the ordinary relation, conducting regular prayer meetings, funeral, marriage and baptismal services, and making necessary pastoral calls.

(b) On the part of the church, I ask you to guarantee such co-operation as a church commonly renders, having the usual committees and organizations, the Sunday school and all other institutions faithfully sustained. I do not ask the guarantee of a fixed salary; but that the people subscribe to the work, that collections be taken and money raised by means that shall be mutually agreed upon; and that the first bills paid be those made necessary by the running of the church, the precise expenditures in this direction also to be determined by mutual agreement.

If, at the close of the year, the work has been satisfactory, I ask you to grant me an extended lease for five years or more.

Hoping you will give this plan your earnest and prayerful consideration, I remain,

Yours very sincerely,

ABEL MEHOLAH.

As may be supposed, the reading of this letter caused some astonishment among the committee of the Bethpeor church. At first it was pronounced ridiculous; but on second thought it seemed more feasible. The straitened finances of the church had proved a serious obstacle in the canvass for a pastor, and this opened a way out of the difficulty, while all reports showed Meholah to be a much better pastor than they had hoped to secure. The upshot of the matter was that the novelty of the plan made it attractive to many, and a careful presentation of the matter to the church and parish resulted in its acceptance.

Soon Abel and Zillah began work in the new field, under new auspices. The church being one to which Abel was well adapted, the work went forward grandly. The financial burdens which had ham-

pered the church were quickly removed, and the salary of the pastor actually rose above the former limit. The balance, Abel insisted, should be turned into the treasuries of the benevolent societies, which had been neglected of late. The leading members, being under no oppressive financial obligation, ceased to be nervous about the effect of the preaching on wealthy patrons, and listened with a pleasure they had not experienced since they came to positions of responsibility.

A successful year was followed by a renewal of the lease for five years, and that lease has been renewed twice since, with a prospect of being continued as long as the pastor may desire. The years have been years of growth and spiritual enlargement in the truest sense, for both church and pastor have worked freely and without friction. More than this, the suggestion has been passed on to many another unsettled minister, and it has been found to work admirably in every case. To be sure, it has driven two or three men from the ministry, because they found themselves incompetent to succeed when thus thrown upon their own resources. But, while it has been fatal to incompetency and faithlessness, it has never failed to produce the best possible results when adopted by men of real energy and consecration.

Why Our Sunday Schools Are Decreasing

BY REV. E. W. MILLER, DOUGLAS, MICH.

The membership of our Congregational Sunday schools, as reported in the last Year-Book, is the smallest for seven years. In 1888 our Sunday school membership exceeded our church membership by 105,064, or twenty-two per cent.; in 1900 by 38,394, or six per cent. This dwindling of our Sunday schools is an ominous fact as we consider the future growth of our denomination. Where is the shrinkage?

I speak directly of the situation here in Michigan where I know it best. I presume it is essentially the same elsewhere. In this state our Sunday school membership is 3,637 less than it was six years ago, though our churches have gained 2,047 members.

My observation and investigations have resulted in the conviction that the cause of this shrinkage in the size of our Sunday schools is a decrease in the number of children in our parishes, i. e., in the families which make up our congregations and furnish the natural source of supply for our Sunday school membership. The birth rate is decreasing. In the older communities the day schools are rapidly dwindling. In 1890 the school census of Michigan, the children between five and twenty years of age, constituted 31.26 per cent. of the total population; in 1900 only 29.81 per cent.

But the significant fact is that the decline of the birth rate is not affecting the Hollanders, Poles, Germans, Irish and Canadian French; it is confined to the "Congregational element," as we have been wont to call it—the New England element, the wealthy cultured classes. To test this matter, I selected three Michigan counties in the older part of the

state, with a very small foreign element in the population, two of them containing prosperous colleges, Barry, Eaton, Hillsdale. Putting the three counties together—they did not differ much from each other—gave the following result:

	Total Population.	School Population.	
1890	1900	1890	1900
86,543	84,067	25,405	21,739

The startling thing about these figures is that while the total population has decreased and the school census has made a large decrease, the adult population has actually increased.

If we assume, as we reasonably may, that the children under five have decreased in the same proportion as the children of school age, we have here an increase in ten years of 2,500 or 2,600, nearly five per cent., in the adult population, and a decrease of 3,666, more than fourteen per cent., in the school census. At that rate, in sixty years more there would not be a child left in these three counties. The percentage of the whole population which was included in the school census in these counties was two less than the average for the state in 1890; in 1900 it was four less. In other words, the birth rate among our native American people is already exceptionally low and is diminishing; while among the foreign elements the birth rate is much higher and is nearly or quite holding its own. In Ottawa County, with a large Dutch population, 34 out of every 100 people are school children; in the counties with few foreigners, less than 26 out of 100 are school children.

Take another method of comparison. The only New England state which enrolls as many members in Sunday school as in church, by our last Congregational Year-Book, is Massachusetts. That state had twenty-nine per cent. of its population foreign born in the census of 1890, mostly Irish and Canadian French, two prolific races. Are Massachusetts Christians getting the children of these races into Sunday school to keep up its membership? On the other hand, the only Northern states west of New England in which the membership of our churches exceeds that of our Sunday schools are Ohio and Iowa. These are the two states outside of New England in which the "New England element" predominates beyond comparison with any others. The foreign born population amounts to only twelve and one-half per cent. in Ohio, seventeen per cent. in Iowa.

Or compare classes of churches with each other here in Michigan. We have 36,065 members in our Sunday schools, 31,969 in our churches. But in the older communities a large proportion of the village and country churches have schools smaller than their church membership. The disparity, however, is greatest in our old city churches. We have eighteen churches in the state with a membership of 300 or over, but two of them, with barely 300 members each, have been organized within the last decade. The others, our sixteen largest, most of them first Congregational churches in cities, are summed up in this table:

	1890	1900	
In Church.	In S. S.	In Church.	In S. S.
5,780	6,163	8,400	5,761

These figures put the present Sunday school membership too high for a fair comparison, for at least four branch

schools are included in the figures for 1900 and no branch schools in 1890. The home schools in these churches have hardly more than half as many members as the churches, and the schools are rapidly decreasing, both relatively and absolutely.

Evidently if we depend for our denominational growth on the children trained up in our Congregational families, we are

doomed to grow small instead of large. We need to push our mission Sunday school and church work among those classes with whom it is still in fashion to raise families of children. The strangers within our gates must be gathered in. Or there must be a revival of family life among our native American population to preserve it from being a vanishing element in our national life.

An Interview with Hugh Black

The Scotch Divine Speaks with Definiteness on Various Timely Matters

St. George's United Free Church, Edinburgh, Scotland, has a system of permanent pulpit supply which might well be adopted in America, where great parishes often suffer severely from interregnum in pastorates. Since the dim past the practice at St. George's has been to search Scotland for a young man likely to grow up to St. George's requirement for pastor. Such a person being found, he is called as colleague, and during a series of years, many or few, and under the tutelage of the pastor, still in his prime, the young man develops along the traditional lines of the parish which he is some time to serve. He knows the succession is his if he deserves it. The incentive is great and the pastoral service is adequate to the communicants, because he is the future pastor, not the assistant minister, certain to be here today and gone tomorrow.

Dr. Alexander Whyte, when a comparatively young man, became colleague to Dr. Cavendish, then in his prime. Rev. Hugh Black, a young man, became colleague to Dr. Whyte, then vigorous in mind and body. By and by, when Mr. Black is pastor, a young colleague will be secured for him, and so on. Were such system adopted for the Old South or Tremont Temple, Boston, or for the Broadway Tabernacle or the Brick or Fifth Avenue Presbyterian Churches, New York, the gain would be considerable.

"Yes, the union of the United and the Free Churches of Scotland has been real," said Mr. Black, in response to the inquiry of a *Congregationalist* reporter. "And it is to be followed, I think, by a union of the remaining two Presbyterian bodies. This last union has not yet reached the stage of practical politics, but the logic of the situation leaves nothing to keep them apart. Practically all Scotland is Presbyterian. There is division into two almost equal bodies, and there is no reason for that division, save one is Established and the other is not. That is no reason at all, and the fact that it is not is forcing itself upon Scotch conviction. Things simply cannot remain as they are. Another union must come."

"I cannot tell you about a possible Congregational and Baptist union in England, save that union is in the air in both countries. We are tired of division over non-essentials. I am inclined to think unions will be reported from England, but you must know that Scotch and English church concerns are separated almost as widely as Scotch and American, so I cannot speak with authority."

"No, in my sermon the other Sunday morning in Dr. Hall's New York church I did not refer to New York politics. How could I? Six days on the ocean and a vow not to read, for I am trying to get some needed rest, what do I know of New York police revelations? I spoke of conditions obtaining in the cities of Europe. We call a city rich when it can stand the test of a material drain. But can it be truly called rich when human life is so cheap, and when vast masses of people have no spiritual horizon? The true wealth of cities and of nations is not money but men."

"Higher criticism is no longer a question with us. It has been won and left behind. The victory consisted in the church permitting room for textual criticism, upon knowledge that the truth of God's Word does not depend upon mere verbal text. Yes, there used to be scare talk about foundation stones being removed, about decline of faith, and all that, but it has ceased. The faith of the church is secure in Scotland, and I fancy the same to be true here."

"Christian Endeavor has entered Scotland, but not to the extent that it has taken hold in America, perhaps even in England. Yet our young people have, as in other countries, come out of the enforced background which used to characterize their church lives, and have made a distinct place for themselves in church activity. With us they are especially useful in the Sunday school. There has been the same development of young people in Scotland as elsewhere, although I think it may have been along slightly different lines."

"You could hardly expect me to discuss a possibility of coming to America, since I have never been asked to do so. Yes, I was once asked to come to Brooklyn for a summer supply, but I replied that during July and August I preach to more Americans in St. George's, Edinburgh, than I would be able to do in Brooklyn. The large congregation the first Sunday I was at Fifth Avenue Church neither surprised, nor, I think, embarrassed me. The fact is, a great many Americans come to Edinburgh and there come to know St. George's and its great work. Perhaps it was Americans who had been abroad who, for the most part, filled the church. As for big congregations, you must know that St. George's is always filled, no matter the season of the year. I do not mean to say the Scotch attend religious services better than Americans, but simply that local conditions, and I might add world conditions, for Scotch men and Scotch women come home to

Scotland from every clime, keep the church always filled."

"This is my first visit. I shall not write my impressions, nor, I hope, preach them. I shall try to get some rest till near the end of October, and then return home."

Sermons other than the first which Mr. Black has delivered in the Fifth Avenue pulpit have increased the favor created by his opening effort, and many are saying that he is just the man to succeed the late Dr. Babcock. Many more believe the time has passed when he can be induced to leave Scotland. A writer in a local paper said he might have come from Paisley, a former pastorate, to New York, but from St. George's, Edinburgh, with the right of succession there, never. There can be no question, however, that his visit to New York at this time has greatly aroused religious enthusiasm at the very outset of the active church year. Not even Mr. Morgan made a more marked impression.

C. N. A.

Sore Subjects in the Home

BY CHRISTINE TEEHUNE HERRICK

For domestic use it would be well to revive the principle that it is inexpedient to discuss the culture of hemp in the presence of a man whose father was hanged. In general society subjects that are known to be sore are avoided by the persons who possess tact or its nearest equivalent—kind-heartedness. But in families there seems to be a fatal fascination in skating on thin ice—in other words, for coming as near as possible to a topic whose mention will make some one wince.

It is in family life that sore subjects are most plentiful, since the conditions of that life acquaint every member with the weak points of every other. The enjoyment with which sensitive matters are touched upon puts to shame the time-honored sentiment:

Whatever broils disturb the street,
There should be peace at home.

There should be, but very often there isn't! The lover of concord wonders at the fashion in which brothers and sisters, parents and children, who love one another, make conversational thrusts at vulnerable spots, indulge in veiled allusions to affairs whose open discussion would cause an outbreak.

As often as not this sort of baiting is not due to wanton cruelty. It is prompted by the same sort of curiosity that moves a child to stir up a sleeping animal, just to see if he will growl, and if the growl will be loud or subdued. In the home where this sort of thing is permitted no one is exempt. It may be nothing worse than chronic forgetfulness or carelessness in one that calls forth the gibes of the others; it may be something as serious as a moral dereliction that is the theme of covert comment. If the family be ill-tempered, the reference to the sore subject may come in the form of a snarl or a sarcasm; if the members of the household have a sense of humor, the allusion will masquerade as a joke that is usually more amusing to the perpetrator than to the victim. Even a well-trained appreciation of fun is prone to fail when one's own

faults or foibles point the jest. One may laugh, but it is usually in a half-hearted way, and the sting rankles when the laugh is ended.

It would be far pleasanter all around if the same amount of energy had been turned to making fun in some other line. If the memories of home life are to be sweet and sacred, they must come back haloed with tenderness, not associated with the sharp word or the biting phrase. The recollection of the gentleness of the mother brings a warm feeling about the heart—not the reminiscence of a satire, and it is the dependence upon the patience and understanding of a father or a brother or a sister, not the prospect of having one's failings made the butt of a joke, that draws the grown child back home.

Until one gives thought to the matter one does not appreciate how fruitful a source of family jars lies in the propensity to meddle with sore subjects. The peace member, who desires to avert discords, cannot do better than to turn his attention to this branch of household economics.

In and Around Boston

The Boston Ministers' Meeting begins its fall sessions on Monday, Oct. 6, 10.30 A. M.

Ministers Back from Europe

When the Bohemia of the Leyland line docked at East Boston last Saturday, no less than three well-known Congregational ministers, browned and invigorated by their absence abroad, and in excellent spirits too, came down the gangplank. The one who has been the longest away, Rev. W. R. Campbell of Highland Church, Roxbury, had ranged as far as Egypt and the Holy Land, and has made his seven months' absence productive of great benefit to himself and his wife. Rev. F. E. Emrich, D. D., of South Framingham has spent the summer chiefly in Germany, where he has had exceptional opportunity to study the life of German churches, and he returns with hopeful views concerning them. The other member of this special ministerial squad was Rev. G. M. Boynton, D. D., secretary of the Congregational Sunday School and Publishing Society. He and Mrs. Boynton left late in June, and have spent the intervening time in a tour through portions of England, Scotland, Holland, Germany and Switzerland. Their objective point was the high Alps, and they bring back delightful memories of delightful days spent in close proximity to snowy summits.

Dr. Herrick of Mt. Vernon Church arrived on the Wednesday previous, just in season to attend the funeral of Mrs. Samuel D. Warren, an old and highly esteemed member of his church. Dr. Herrick, with his wife and daughter, spent most of his summer in Devonshire and southern England.

Rev. and Mrs. H. H. Leavitt of Somerville, who have spent a considerable portion of the summer in England, also arrived on the Devonian, Leyland Line, last Monday.

Superintendents' Union Again in the Field

The Congregational Sunday school superintendents held their first fall meeting at Berkeley Temple, Monday evening, with a large attendance. The general theme discussed was the work of the superintendent, several specific phases being treated in short addresses. Resolutions were passed unanimously declaring the conviction that the time has come when it is imperative to take measures to suppress the utterances of anarchists by speech and through the press as dangerous to the maintenance of our free institutions and Government. The October meeting will be held

in connection with the Baptist Union. Rev. Dr. A. C. Dixon will make the principal address on The Higher Life in Children.

Turkish Brigands Seize Miss Ellen M. Stone

A dispatch from Rev. J. H. House of the American Board Mission at Salonica came to the rooms of the Board in Boston last week, which read thus: "Brigands took Miss Stone and companion between Bansko and Djounala." These are towns about 100 miles northeast of Salonica. Miss Ellen M. Stone is one of the veteran workers of the Board in the European Turkey mission, laboring first at Samokov, then at Philippopolis and now at Salonica.

To the older readers of *The Congregationalist* Miss Stone is a well-known personality, if for no other reason because of her long service on the editorial staff of this paper, she being the first woman so employed on the paper. Her versatility and energy were greatly appreciated by Dr. Dexter and Mr. Richardson, with whom she worked in most



Ellen M. Stone

cordial relations for many years. She left *The Congregationalist* in 1878 to go to Samokov, sailing Oct. 5. She visited this country in 1882, in 1885 as escort to a returning ill missionary colleague, and again in 1895. She returned to work in 1898. She is a member of the First Church, Chelsea. She is a veteran in the service, a woman of much resource, and under the present circumstances, difficult and trying as they must be, may be counted upon to act with courage and tact, and Christian heroism if need be.

As soon as word came to the Board officials they took steps to co-operate with the State Department in Washington, from which assurances have come that Minister Leishman in Constantinople is doing all that can be done to rescue Miss Stone. A dispatch from Constantinople to the press states that the sultan has given orders to subordinate authorities to effect a release. But the sultan's authority over roving bands of robbers is not very real, and hence this action of his, however imperatively demanded by dictates of both duty and policy, may not be effective in bringing about Miss Stone's release. She, doubtless, has frequently met wandering bands of evil-minded men before as she and her attendants have gone to and fro about the country distributing the good news of the gospel and alleviating distress. It is natural to imagine that the chief motive of the brigands in detaining her is to secure an offer of ransom from her friends, but no announcement of any such demand on the part of the brigands has yet come.

At the recent Eisteddfod in Wales the first prize of £200 was awarded to an English church. The Welsh people, who love music, did not establish their great festival to have the honors taken away from them in that fashion.

Closest and Altar

THE NECESSITY FOR PRAYER

O Thou that hearest prayer, unto Thee shall all flesh come!

What is prayer but the communing of the child with his father?—*Timothy Dwight.*

On every occasion of uneasiness we should retire to prayer, that we may give place to the grace and light of God; and then form our resolutions, without being in any pain about what success they may have.—*John Wesley.*

I am sometimes driven to my knees by the thought that I have nowhere else to go.—*Abraham Lincoln.*

O perfect Pattern from above,
So strengthen us that ne'er
Prayer keep us back from works of love,
Nor works of love from prayer.

—*Joseph Anstice.*

Character, as God sees it, gives its quality to prayer, and they who are nearest akin to God in holiness get the most frequent answers to their requests.—*William M. Taylor.*

This one great advantage I find even from the least attempt at prayer, viz., a new evidence of the fact of the atonement. It seems to me impossible to pray fervently, continually and trustfully without feeling that we could not pray so unless we were first forgiven and accepted without any reference to our own deserts or deeds. The conscience would recoil from any such approach to God unless we could say at the same time, "Not for my sake."—*James Hinton.*

Let us pray that we may have good wishes; that we may desire that which is really the highest good—the best thing for us; and that in order to obtain that good promise we may be made to love that which God commands.—*J. B. Mozley.*

So weak is man,
So ignorant and blind, that did not God
Sometimes withhold in mercy what we ask,
We should be ruined at our own request.

—*Hannah More.*

He who prays must hunger after, must ardently desire those blessings—especially the spiritual ones—the forgiveness of sins, the cleansing, the sanctification, the strengthening in virtue, for which he prays; otherwise it will be a useless waste of words. The same applies to thanking and praising the Lord. Hunger and thirst constantly to thank and praise the Lord.—*Father John.*

O Lord, of Thy tender love, prepare Thou Thyself a place for Thyself in my heart. Empty my heart of every feeling, thought, emotion, desire, purpose, anxiety, hope, fear, which may interfere with Thy love. Open my whole heart to receive Thee; let nothing shut Thee out, nothing be shut to Thee. Thou alone canst fit my heart for Thyself; cleanse it wholly by Thy Spirit, that it may wholly love Thee; be wholly filled with Thee; wholly penetrated, enlightened, warmed, by Thee; that Thou mayest dwell in it forever, and it may love Thee with Thine own love in it everlastingly. Amen.

For the Children



The Okapi, a New Animal

Every well-informed boy and girl knows what a giraffe is. Some of you may even have seen one at the "Zoo" or the circus. But an Okapi! That is a queer word, not to be found in any printed dictionary or encyclopedia or natural history, for this strange new animal has just been discovered by an English official in Central Africa. We don't know a great deal about him—only what Sir Harry Johnston, his discoverer, has told the world. But it is certain that he is a near relative of the giraffe. His neck and legs are not so long, but his head and body are similar in shape, he eats the same sort of food and, like the giraffe, he has a cleft hoof and also two bony knobs on his forehead, which make us think that ages and ages ago perhaps their common ancestor had horns like a stag.

The lower part of the body, as the picture shows, reminds one of a zebra, on account of its marked stripes. The coloring must be very striking, for the animal's body is a deep wine-red and jet-black, the cheeks and jaws are yellowish white and the legs also are white or cream, boldly marked with purple-black stripes. Sir Harry Johnston says, "I have never observed on the skin of any mammal before so near an approach to bright red as may be discerned here and there on the sleek coat of the Okapi." The male is about as big as a large stag or an ox.

Sir Harry, who represents the British government in Uganda, first heard about this wonderful creature from some queer

dwarfs who lived near the great Congo forest. Did you suppose that dwarfs live only in fairy books? Well, it is not so. In Central Africa there is a whole race of these little men, known as Congo dwarfs. They knew all about the Okapi and so did the big black men who adorn themselves with the skin of the animal. Okapi is their name for it.

But when Johnston tried to visit the wonder in its forest haunts he understood why it had remained there unknown by white men so many years. The big creature has no way to defend itself from human enemies except to hide in these dense woods. This is a good way, it seems, for the atmosphere is as hot and moist as a Turkish bath, and it is impossible for men to live in it. Even the Africans in his party were sick with fever.

From one of the native soldiers Sir Harry got a skin of the animal, which he sent to England. When we go to the British Museum we may see it all stuffed and set up, as natural as life. And it is quite possible that sometime other new and extraordinary creatures may also be found in this great Congo forest in places where white men have never set foot. Isn't that an exciting prospect? Among the wonders it may conceal Johnston speaks of some enormous gorillas. He has seen photographs of these huge apes taken from dead animals which have been killed by the Negroes and brought in to the Belgians on the Semliki River.

How Barbara Found Her Father's House

BY E. TALLMADGE ROOT

The great factory rang with the monotonous clatter of the tireless looms. The first wave of summer heat seemed insupportable in its close, oily atmosphere. To the girls who tended the looms, on the jump from morning to night, the summer meant not relaxation, but increased discomfort. Yet even to them the season brought the hope of a few brief breathing spells.

Barbara Butler paused at the end of the row of machines which she tended, and the girl next, also pausing, asked hurriedly: "Are ye' goin' to Rocky Point?"

"Don't know. What is it?"

"Hain't ye' even heard of it? Why, the hull fact'ry's talkin' about it! Hush, the forewoman is a-watchin'. Ta, ta, till next time."

Their work separated them. But by snatches, whenever they met and were unobserved, Sally managed to tell Barbara about the "first annual excursion of the Printville Mills," which had been set for the next Thursday. The owners gave a holiday and had chartered a train and steamboat from Providence, thus reducing the expense so that every employee could afford to go. Apparently everybody was going, for the Company, in an unusual fit of generosity, had also hired a band, and there was to be dancing in the pavilion and on the boat, and cake and cream were to be served to all.

Sally's eyes danced in anticipation. She was having a white muslin dress made for the occasion. And somebody had invited her to go with him—but who she wouldn't tell; and she giggled nervously. And what was Barbara to wear?

Poor Barbara had to confess that she was not even sure of going. Why, she asked herself bitterly, had nobody at the house told her about it? She might have known. She was an orphan, legally adopted by Frank Erwin and his wife, but grudgingly cared for these three years, until now the pittance that the fourteen-year-old girl earned in the mill began to pay for her board and clothes. They were not unkind, but with five children of their own to provide for they half regretted the impulse of pity which led them to offer a home to Barbara at the time of her mother's death.

So when Barbara bounded into the kitchen at ten minutes past six, exclaiming: "O Mother Erwin, isn't it splendid! We're all goin' to Rocky Point next Thursday! Why didn't you tell me?" the tired housewife looked up from the skillet of bacon which she was frying and answered:

"All goin'? Ye' didn't expect that ye' could go, did ye'? Who told ye' ye' could?"

"Why can't I go?" cried Barbara, forcing back her tears.

"'Cause we can't afford to take ye', that's why! Ye' can't go for half-fare, like the children. And there's so many to take. Besides, some one ought to look after the house."

Long practice had trained Barbara to

set her teeth and keep back useless sobs. But that night, while little Flossie slept by her side, she wept out her disappointment. "O, that dear mamma was alive again! She would ha' worked her fingers to the bone just to give me a little pleasure like this. O, where is my father? Ma was sure that he would come back some time. Mrs. Erwin says he was lost at sea, or that he meant to leave us. But I don't believe it! I don't believe it! Ma said that he was good and loved us. And he may come yet. And he may come back a rich man and build for me such a beautiful house"—

And then she forgot her sorrows, as she had often done before, in imagining that splendid house, finer even than the superintendent's home on the hill. She would invite Mrs. Erwin to visit her, lead her through all its elegant rooms and say: "You meant to be kind, but you didn't know that I was such a rich man's daughter!" Her day-dream glided into a real dream, and she fell asleep, with a smile upon her lips.

Thursday dawned bright and clear. The house was in a turmoil until the last lunch-basket was packed and the last child dressed; and Mrs. Erwin stood in the doorway giving parting directions:

"Wash up the breakfast dishes afore the water gits cold. Ye'll find corned-beef and potatoes in the pantry for dinner. And don't set the house afire!"

"Come, Jennie!" called her husband, "or we'll miss the train." And they hurried off.

Barbara stood on the step and watched them disappear around the corner; watched the puffing train till, with clanging bell and the shouts of all the boys on board, it slowly moved from the station. Then a strange hush fell over the place. The hum of the factory, indeed, ceased every Sunday; but then the long rows of operatives' houses, all alike, and the spoliage for streets, buzzed with life. Now not a soul was left behind except herself—and old Mrs. Tanner, who kept a little variety store. But no! for just then Barbara started as a sharp voice broke the silence:

"Shut up, won't you! t'won't do no good to cry. I've enough to bear without your whinin', with baby that sick!"

Barbara turned and saw a woman's hand roughly drag a little girl into a doorway opposite. Poor Mrs. Burns, it was hard, indeed, that the baby should have the colic that night of all the year!

Quiet again settled down on the deserted street. Barbara leaned against the door-post and let her eyes rove dreamily to the hills. What was she to do with herself all day? An idea popped into her head. Often had she glanced from the factory windows and wondered how those hills would look close at hand. But although they were so near they might as well have been a hundred miles away, for she had trodden the beaten track between home and school, factory and church, without a thought that she could ever step out of it. Today she was alone and free. Why not have an excursion of her own? The boldness of the suggestion almost took her breath. There might be wild animals in the woods. Pshaw, she guessed not! Still she did not quite dare to go alone. Then she thought of Katie Burns.

In two minutes she had crossed the street: "O, Mis' Burns, please, may Katie go with me up to the woods? I'm left all alone; and I thought we could take a lunch and have a picnic, seein' we missed the 'scursion."

The woman regarded her doubtfully. It would be a relief to be rid of the peevish child. "Will you take good care of her, and not let her get hurt, or tear her dress?"

"I ought to know how; I've tended all the Erwin babies!" answered Barbara.

"Please let me go!" pleaded Katie; and Mrs. Burns nodded assent, and hurried back to the wailing baby.

Barbara darted home, washed up the dishes in short order, and in half an hour returned, with their scanty lunch done up in a newspaper. In one hand she clutched a nickle, long hoarded, with which, at Mrs. Tanner's store, she bought two oranges.

Ah, the delightful surprises of that morning! No sooner had they crossed the bridge and road and climbed the fence into the fields beyond than Katie, with a cry of rapture, dropped Barbara's hand. "Daisies! and buttercups! and O, O, such dandelions!" She was running from flower to flower like a creature distracted, leaving each to seize one more beautiful beyond. Barbara did not answer. She herself was busy. "O, you darlings!" and she knelt to gather the bird's-foot violets from the dewy grass. When at last they pressed on into the woods, Katie carried a huge bouquet, and Barbara wore a bunch of violets, deftly fastened in her bosom.

Under the alders a brook wound and sparkled. Higher up, where it emerged from the little ravine, it rippled and gurgled over mossy rocks. Following its windings, the children wandered, lured on each moment by some new delight. There are few better playfellows than a "bonnie beck." It cannot harm, yet it seems alive and responsive. They took off shoes and waded. They built little dams. They sailed whole fleets of acorn-cups. They bathed faces and hands in a natural wash-basin of the rocks, drank their fill of a tributary spring, and placed their flowers in a safe nook with stems in the water to keep them fresh.

Barbara climbed the slope and through the trees caught a glimpse of the factory tower. "What do you think, Katie?" she called; "it's twelve o'clock!"

"I'se awful hungry," replied that small maiden. "Isn't it mos' dinner time?"

"Yes; only let's find a nice place to eat it."

It was wonderful how good corned beef sandwiches tasted out there in the woods. And there never were more delicious oranges.

After lunch Katie wanted to sail orange-peel boats, but Barbara had a new idea. The glimpse of the village made her eager to see more, and she dragged the reluctant, but submissive, Katie up through bushes and over rocks until they emerged at a point commanding a view of the whole valley.

"O, how big the world is!" she cried. "There's the mill, and the church. And there—I wonder which is our house. And the pond. How far I can see! What lovely hills! Katie, isn't it glorious?"

But Katie did not seem much impressed. She was watching a dog in the road and wondered why he looked so small. She yawned. Barbara sat down in the shade of a birch and laid Katie's head in her lap, stroking her curls, while she gazed thoughtfully before her. Was it possible that all this beauty had existed so near, and she had never even imagined anything like it? Why had nobody told her? Why had her Sunday school teacher or the minister never said: "If you will take the trouble to walk to the top of that hill, you will see a scene which will make you ask if even heaven can be more beautiful." She would have come long ago had she known. But when had she ever had a chance before? She was glad, after all, that she had discovered it herself, almost glad that she had missed the excursion.

She glanced down. Katie was asleep. She was all alone on the hilltop. Yet somehow she did not feel lonely. A peace like that which brooded over the quiet valley stole into her heart—the vague sense that all was somehow well, that every tree and bird and flower was watched and fed and clothed and guarded and she with them. And somehow—she could not understand it—there seemed a Presence with her. She almost heard a voice. The words were familiar. With great effort she had memorized them once to please her Sunday school teacher, dear Mrs. Prentice. But now they seemed to have a new meaning, to be spoken to her.

"Behold the fowls of the air! Consider the lilies of the field! If God so clothe the grass of the field, which today is and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

She drew a sigh of relief. The growing burden on her heart, which had lain there since she first realized that her foster parents did not love her, rolled off. Her hunger for love, protection, care, seemed at last satisfied. The sunny hills, the vaulted sky, the very moss at her feet, spoke comfort to the heart of the orphan. And now she recalled another remark of Mrs. Prentice's, when the lesson chanced to be on John 14: "I think that Jesus meant that this world is a part of God's house, one of the 'many mansions.' So I love to feel that even now and here I am in my Father's house."

To Barbara, at the time, the remark had seemed "queer." Perhaps for that very reason she had remembered it. But this afternoon—what was the matter with her that she kept thinking such strange, solemn thoughts, and found them so sweet and restful? She leaned back against the rock and gazed up into the clear blue, where fleecy clouds glided like white angels. Heaven seemed very near. She was glad that she did not have to put her thoughts into words. She could not had she tried. Yet she felt that they were understood.

With another sigh of satisfaction she nestled closer to the rough bosom of the rock, confidingly as Katie in her own arms. The past was forgotten. Of future days, with their possible trials, she did not think. The bliss of the present absorbed her. Barbara had found her Father's house, and was content!

The Conversation Corner

HERE is a boy who has carried out the advice, given in the Corner every vacation season, to find out what is historic and interesting in one's own town. I recognize him, by his signature, as the same boy who, three or four years ago, sent us a picture of his home on the summit of Mt. Wachusett. This has now, he tells me, been sold to Massachusetts, with the mountain, as a State Reservation—what a grand park that will be! But he still lives in Princeton—so does the mountain, and the historic rock, the story of which he tells in the following letter:

Dear Mr. Martin: I send you a photograph of "Redemption Rock," a ledge about fifteen feet high, which with one-half acre of land surrounding it was bought several years ago by Senator Hoar, who had this inscription cut on its face:

"Upon this rock, May 2d, 1676, was made the agreement for the ransom of Mrs. Mary Rowlandson of Lancaster, between the Indians and John Hoar of Concord. King Philip was with the Indians, but refused his consent."

The Indians attacked the town of Lancaster in King Philip's War, Feb. 16, 1676. They surrounded the garrison house, where forty-two of the inhabitants, including Mrs. Rowlandson, the wife of the minister, and her three children, had taken refuge. They set fire to the house, and the defenders had the choice of staying in and be burned, or going out and be shot. As Mrs. Rowlandson stepped from the burning building, carrying her six-year-old child, a bullet mortally wounded the child and slightly wounded the mother. She with her children and twenty others were taken prisoners, the remainder of the garrison being killed. The Indians took their captives through long wanderings to the Connecticut River (at Northfield) which they followed as far north as Chesterfield, N. H., whence they made their way back by nearly the same route to the eastern side of Wachusett. Here they were met by John Hoar of Concord, who at great risk to himself and after long negotiations succeeded in ransoming Mrs. Rowlandson for twenty pounds in goods and money.

Tradition assigns the scene of this ransom to this rock, which is about four miles from Princeton Center, and near Lake Wachusett. Senator Hoar had the inscription cut on the rock in commemoration of the event, and of his ancestor. A few weeks ago the senator visited the place with a family party and transferred the property to his [grand] nephew, John Hoar [son of the late Sherman Hoar], of Concord. I am specially interested in the history as I am a descendant in the ninth generation from Mrs. Rowlandson's father, John White of Lancaster. The rock can now be visited easily as a branch of the Fitchburg, Westminster and Gardner electric road runs near it.

Princeton, Mass.

RALPH B.

The whole story of this captivity is told in a quaint little book, which you can see in the Congregational Library, called "Narrative of the Captivity and Removals of Mrs. Mary Rowlandson, written by herself." This and other histories of the time show the terrible cruelty of the savages towards our ancestors, and especially toward defenseless women and innocent children. It is not to be wondered at that the white settlers felt like exterminating their savage foes. John Eliot's Christian Indians were noble exceptions; they would not join with King Philip and his allies. "Praying Indians" from the Nashoba settlement (now Littleton) were the messengers who aided in the ransom of the captives of our story.

Mr. Hoar of Concord, who evidently had, like his distinguished descendant, strong views of right and a strong way of expressing them, took a large company of the Nashobas, when at the point of starvation, to his own home.

I am glad of this opportunity to correct the old tradition, stated in the Corner of Nov. 10, 1900, that Mrs. Rowlandson's little child, dying in the wilderness, was buried at the foot of a mountain in Warwick, which was therefore called Mt. Grace. That is all wrong. The child's name was not Grace, but Sarah, and she died (her mother wrote, "nine days after her first wounding, without any refreshing of one nature or another, except a little cold water") and was buried in Winimisset, now New Braintree. So Mr. Nourse, the historian of Lancaster, who has carefully traced the "removes" of the captive woman's journey in the wilderness, writes me. He refers us to *Archæologia Americana*, (Gookin's History of the Christian Indians), and you will also find notice of the story in Mrs. Wells's *Young Puritans in Captivity*,



which you will probably find in your public libraries.

This reference to King Philip reminds me of the little black kitten, noticed in the Corner of June 7, called Pokanoket because it was so black, which puzzled me. I afterward had this letter of explanation:

Dear Mr. Martin: This is why the kitten is "dark as Pokanoket." Pokanoket is a very dark country. Everybody has to carry a lantern. The men go to their work with lanterns, and the ladies when they go out shopping, and all the little children have their little lanterns to carry to school. They have their names printed in phosphorescent letters on their umbrellas and have to wear phosphorescent buttons on their clothes. They all have to have their shoes squeaky, so that other people can tell when they are coming, and when the old squeak is gone they have a new squeak put in. They are fined if they don't use squeaky shoes. My mother says the description of Pokanoket land is by Mary Wilkins, in a story called "Toby."

Auburndale, Mass.

SYDNEY C.

I cannot find "Toby" in the Public Library, and my knowledge of Pokanoket is prosaic beside Sydney's romantic quotation. Pokanoket meant (Trumbull says) "cleared land," and was the territory, near Mt. Hope (Montop) Bay, on the border of Rhode Island and Massachusetts, occupied by the Wampanoags, sometimes therefore called Pokanokets. Massasoit was the chief; afterward his son, Metacomet, who took the name of

King Philip. I am sorry to add that Pokanoket, the black kitten, has met with a tragic end, having been run over by a heavy wagon, while frisking across the road, and instantly killed.

(*For the Old Folks*)

THE OLD MAN'S DREAMS

In answer to a query in July 13, three copies of the poem are sent, from Syracuse, N. Y., Cleveland, O., and Tabor, Io. The author is given as G. W. Ballard. There are six stanzas, two of which are given:

I'm dreaming a dream, this afternoon,
Of days accounted oiden,
When laughter played a silver harp,
And youthful smiles were golden.

I'm dreaming a dream of the oiden time,
When life was smooth as the poet's rhyme,
When my feet were bare and my cheeks were brown,
And my heart was light as the elder down.

A copy is sent to the inquirer.

NEW QUESTIONS

Dear Mr. Martin: Can you tell me where I can find the complete poems of which I send you quotations? The first one is supposed to have been written by J. G. Holland, the second by Mrs. A. D. T. Whitney. The latter is not found, I think, in a book.

I hasten homeward through the gathering night,
To the dear ones who in expectance sweet
Hail the coming of my weary feet,
With faces in the heart-fire glowing bright.

Where the mountains slope to the westward,
And their purple chalices hold
The new-made wine of the sunset,
Crimson and amber and gold.

New Bedford, Mass.

MRS. S.

The first quotation has nothing answering to it in Dr. Holland's complete poems, although he has a poem of similar thought. The second question was answered a few years ago in the Corner by referring to Mrs. Whitney's "Daffodils" (Houghton, Mifflin & Co.), and by a note from the poet herself as to the occasion of the writing of the poem. It was entitled "Our Home Maker," and was written in 1879, soon after the death of a lady in Alstead, N. H., in whose home Mrs. Whitney had spent several summers.

But we cannot think of her as idle;
She must be a home-maker still;
God giveth that work to the angels
Who fittest the task fulfill.

And somewhere yet in the hill-tops
Of the country that hath no pain,
She will watch in her beautiful doorway
To bid us a welcome again.

In a letter written June 2, 1815, occurs the following lines. Can you learn who wrote them and where they can be found?

Mysterious is that hand whose power
Brings forth the unexpected hour,
Where minds that never met before
Shall meet, unite and part no more.
It is the allotment of the skies,
The hand of the supremely wise,
That guides and governs our affections,
And plans and orders our connections.

Springfield, Mass.

E. D. B.

Mr. Martin: When I was a child we had at home a book entitled "The Vast Army," an allegory, but of writer or publisher I have not the slightest recollection. Some reader of the Corner may be able to tell me of it.

St. Augustine, Fla.

E. N. R.

There is a verse or a poem beginning,

If I have shown no glorious morning face.
Can any Cornerer tell where I can find it?

Lee, Mass.

R. M. H.

Mr. Martin

The Frustration of Manliness*

By Rev. Isaac O. Rankin

It is the wreck of humanity which this lesson pictures—a wreck disastrously proportioned to the dignity of the powers of man. Farewell to manliness, farewell to health, to peace of conscience and purity of heart and speech. Farewell to that self-government of the bodily powers which is the glory even of the beast, and to the sovereign decisions of the will. The red wine dancing in the cup, the mingled drink that excites, and for the moment exalts and then stupefies, make a temptation to excess in which the lord of the world sinks lower than any of the creatures which have been given him to subdue and govern.

The best approach for teaching the dangers and shames of intoxication is to show the glorious possibilities of strong, pure, temperate manhood and womanhood.

1. Strength of body. It is an athletic age, with many new and pleasant outlets for bodily energy. It is an exacting age in every department of work. If one is to enjoy and to succeed the foundation of sound health is absolutely needful. God has given us bodies whose daily waste and repair nearly balance each other. Nervous energy is at flood in the morning and at ebb at night. Whatever interferes with the regular and easy working of this machinery of energy and recuperation interferes with enjoyment and success.

But alcohol does interfere. Its stimulus is a borrowing which has to be repaid. The oarsman when he seeks to put himself in perfect condition discards alcohol. Arctic travelers say that alcohol is fatal to the endurance of extreme cold. In the damp and torrid heats of the Philippines, the American who drinks is in danger of bodily collapse or madness. Teach your scholars that to make the most of the body they must avoid alcohol as they would any other weakening poison. Draw the picture of a sound, strong man, erect, clear-eyed, with wholesome complexion and master of his strength. Teach them the consecration and sacredness of the bodily powers. Then draw the picture of the lesson. "Who hath 'O!' and 'Alas!'" Who hath contentions? Who hath complainings? Who hath wounds without cause? Who hath redness of eyes?" Is that a picture of the sort of man they would like to be?

2. Strength of reputation. To be respected is no ignoble aim in life. "A good name is rather to be chosen than great riches and favor is better than silver and gold." Life, in the long run, tests a man and he is known for what he really is. There was a time when drinking was so common that it made little difference with a man's reputation—but all that is changed. Our modern American life endorses the Scripture judgment upon intemperance.

Banks and business houses will not employ the tippler; the railroads will not have him in their service. To hold a place of honor in the community one must be temperate. This red-eyed, quarrelsome, complaining, foolish-talking wreck of the

lesson picture is not the man whom God can honor or the community respect. He cannot get a place to work. No one will trust him. Intemperance is the fore-runner, sooner or later, of contempt.

3. Better even than reputation is self-respect. Nothing can take the place of a good conscience. Self-respect comes of obedience to God, and God has made us stewards of our bodies that we might keep them pure and make them strong for service. Intemperance is the known enemy of human dignity. The drunkard cannot respect himself. He knows that in his cups he behaves like a fool or a madman. He has remorse for evil deeds, for the excitement of alcohol leads easily to sins of violence and of uncleanness. "Thine eyes shall behold strange things, and thine heart shall utter froward things." He has, in sober moments, vain regrets for wasted time and strength. To the burden of the world's distrust he adds the heavy load of self-contempt.

4. Most essential of all to manhood is self-control—the mastery of the will. Firm purpose wins the goal. Ask your scholars whether they wish to be like the top of the wave which the wind drives, or like the rock against which the surges beat in vain. Draw the picture of Christ in the wilderness, hungry, but not to be tempted, eager to succeed, but firm in refusing homage to evil, longing for the love of men, yet refusing to tempt God to win applause. Would they wish to be like Jesus, or like Judas who yielded to the temptation of a little silver and betrayed his Lord? Compare Washington, with his steady purpose, with Lee, who became discouraged and entered into negotiations with the enemy.

Then remind them that the worst peril of intemperance is that it saps the will, and so destroys the man. The drunkard, save by the grace of God, cannot refuse his craving for alcohol. It is madness in his veins, a will to indulge that is stronger than his will. "At the last it biteth like a serpent and stingeth like an adder. . . They have stricken me, shalt thou say, and I was not hurt, they have beaten me and I felt it not: when shall I awake? I will seek it yet again." It is the door of slavery that alcohol opens, a slavery worse than that of the body, for, if the way were open, the slave would go free, but the victim of alcohol has enslaved his will. He has abdicated his manhood and become lower and weaker than the beasts of the field.

Do not, however, leave with your scholars the impression either that drunkenness is the only sin, or that the power

of Christ cannot reach to the drunkard's need. There are other sins of self-indulgence which are fatal to the soul. Pride bars the door of heaven as certainly as intemperance. And no human being is quite hopeless while the wish to escape from sin remains. Christ, as a thousand cases show, can save even to the uttermost. If the drunkard is a solemn warning, let there be no self-complacency that we have escaped. Perhaps we were never tempted. Let there be no contempt, but pity and a warm desire to help and save.

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*The Sunday School Lesson for Sept. 22. Text, Prov. 23: 29-35. International Lesson, Temperance.

The Literature of the Day

A Social History of America

The point of view in this brief and comprehensive book* is not political but social. It attempts to do for the United States what J. R. Green did so successfully for England. In this it is modern, and also in its range of interest and wealth of illustrative detail. The painstaking industry and wide sweep of research of the author are worthy of high commendation. His book is readable, the maps and index are good, it comprises in accessible form most of the essential facts and the difficulty of their orderly arrangement has, perhaps, come as near solution as the conditions would allow.

Following so quickly as it does upon the author's two volumes of national and state constitutional history, it is not to be wondered at, perhaps, that we find traces here and there of undue haste, careless revision or misunderstanding of fact. He says, for instance, of the American Indians: "Compared with them the Assyrians, the Chinese, the Egyptians are children of yesterday . . . the land and native races are the oldest on the globe." But a few pages further he writes: "We do not know how the native races of America came here. This continent may once have been a peninsula of Asia, as Europe now is, and its original inhabitants may have wandered eastward from Asia to this country about the time when the first inhabitants of Europe wandered from Europe westward."

Careless paragraphing here and there gives false perspective, as when the sortie of the garrison at Fort Stanwix seems to precede the battle of Oriskany, which alone made it possible, or when we seem to be told that by the acquisition of Hawaii we became an Asiatic power. The search for the lively phrase sometimes results in sacrifice of dignity as well as distortion of truth, as where we are informed that "Spain tried to wriggle out of" the conditions imposed by the United States.

These and other similar faults of carelessness are on the surface for the most part. The new edition, which we shall expect for so convenient and in the main satisfactory a compendium of our national history, will give an opportunity for emendations and corrections, for here and there a juster estimate of the relation of facts and the meaning of events, and for the pruning of a somewhat rhetorical style.

The New Books

* * * In some cases, books announced in this department will be reviewed editorially later.

RELIGION

Mission Problems and Mission Methods in South China. By J. C. Gibson, D. D. pp. 332. F. H. Revell Co. \$1.50.

Chiefly lectures delivered in Scotland, England and Canada. Contains valuable information in regard to the Chinese and their peculiarities, together with some idea of the difficulties which confront the missionary. The extent and character of Chinese literature and the three leading religions of the empire are described. Later chapters are devoted to evan-

* A History of the American People. By Francis N. Thorpe, Ph. D. pp. 627. A. C. McClurg & Co. \$1.50.

gelistic work and the planting, organization, growth and character of the native church. The evils due to the presence of "rival sects" on the mission field the author believes to be greatly exaggerated by "candid" critics of missions. Instead of regarding each other as rivals, these different bodies recognize each other as helpers. He regards the missionary outlook in China as hopeful, and the closing chapter is a strong appeal for more work.

Sanctification. By S. M. Merrill. pp. 105. Jennings & Pye. 25 cents.

The writer's object is to free the doctrine of sanctification, as authorized by the Methodist Church, from perverted and extreme views. The authorized teaching on the subject is made clear, yet after reading the book carefully one is led to wonder whether, after all, the view presented, with its subtle distinctions of terms and its probing into the realm of the sensibilities, is not likely to be confusing to the average Christian and tend to encourage an unwholesome introspection and spiritual pride.

Elementary Homiletics. By Rev. Jacob Fry, D. D. pp. 215. Board of Publication of the General Council (Lutheran), Philadelphia.

While not assuming to be a treatise on homiletics, this volume presents in succinct form those elements, first principles and rules in the preparation of sermons which should ever be kept in view, but which are too often overlooked or forgotten. It is fresh and practical in character, clear in style, and its instructions are eminently sensible.

International Sunday School Lessons. By H. M. Hamill, D. D. W. B. Jacobs, Chicago. 5 cents.

A brief history of the system and an argument in its behalf.

Minutes of the 113th General Assembly of the Presbyterian Church in the United States.

The Reports of the Boards to the General Assembly of the Presbyterian Church, 1901.

FICTION

When the Land Was Young. By Lafayette McLaw. pp. 383. Lothrop Pub. Co. \$1.50.

A new competitor in the arena of romance on which the eyes of the public are just now so eagerly fixed, and one who leaps and bounds with the best of them. The Indian, the buccaneer, the Spaniard of St. Augustine and the Englishman of Charleston play their parts. The heroine is a beauty and a marvel of swordsmanship; the hero has a miraculous faculty of getting into trouble and getting out again. The book begins with a thrilling scene, and the play of dramatic action never ceases until the last page of the book is turned. A better pennyworth of romance for an afternoon's pleasant distraction it would be hard to find.

Jan Oxber. By Orme Agius. pp. 159. L. C. Page & Co. \$1.00.

Jan Oxber is a hero of the people. His love and life make a noble tragedy in a homely setting. The story is a lifelike photograph of rural society in England, appreciative of the conditions of the hall and the cottage. Its outlines are simple and strong, its philosophy is uplifting, its plot is natural and consistent; it holds the reader's unflagging interest to the end and leaves in him a sympathy with plain people, respect for their manhood and womanhood and faith in their possibilities of higher development.

Love in Our Village. By Orme Agius. pp. 210. L. C. Page & Co. \$1.00.

A patient, sympathetic study of village life in England among the peasant homes has produced some charming idyls out of unpromising materials. Of these four sketches A Poet's Love best shows the author's power in pathos, and The Dethronement of the King his fine sense of humor.

A Daughter of Mystery. By E. N. Silver. pp. 295. L. C. Page & Co. \$1.50.

A story of modern life in England, too sensational to be real. Abounds in startling incidents, in plots and counterplots, forgery of important documents, murders and detective operations, but works out satisfactorily in the end so far as the plot is concerned.

JUVENILE

Jack Morgan. By W. O. Stoddard. pp. 353. Lothrop Pub. Co. \$1.25.

It is unfortunate for England that in both her wars with the United States she called the Indians, with their savage delight in cruelty, into her service. The tomahawk and the torture stake are living traditions yet on the old frontiers, as this well-written story for boys bears witness. Its scene is the Ohio country in the war of 1812. The hero is a manly fellow, who has a share in Harrison's defense of Fort Meigs, in the siege of Sandusky, in Perry's victory and the battle of the Thames. There is life and movement in the book if no deep literary art. It is manly and wholesome and boys will enjoy it.

Paul Travels' Adventures. By Samuel T. Clover. pp. 368. Lothrop Pub. Co. \$1.25.

Tells how a sixteen-year-old boy traveled around the world, starting with fifty dollars and completing his journey with sixty. Of course he had rough experiences, but he had pleasant ones, too, and the trip was good for him. Some boys will enjoy the book, others will not care for it. Nor, in a literary sense, is it either very good or very bad.

Tilda Jane. By Marshall Saunders. pp. 287. L. C. Page & Co. \$1.50.

Tilda Jane is already known as an orphan in search of a home to the readers of the *Youth's Companion*, in which the story has been appearing serially. She is accompanied by her two dogs, and her sympathy with animals is one of her chief characteristics. The story has a freshness and wholesomeness that commends it to older readers, while the adventures of the plucky little heroine, which are quite out of the beaten track, will be as entertaining to boys as to girls.

MISCELLANEOUS

Back to the Soil. By Bradley Gilman. pp. 242. L. C. Page & Co.

A suggestive contribution, in narrative form, to the study of social science. The distressing conditions of the crowded tenement districts in large cities and the hopeful possibilities of country life in affording a remedy are graphically portrayed in a series of conversations, and the author's ideal of a rural community of working people, even to minute details, is set forth. The failures which have hitherto resulted from schemes of farm colony life are recognized and guarded against, and certain important features which have not before been utilized or even clearly recognized are incorporated. The working out of such a plan, which is certainly made to appear feasible, would be watched with eager interest by all seeking an improvement in the social and industrial condition of the worthy poor in our large cities.

How They Succeeded. By Orison S. Marden. pp. 365. Lothrop Pub. Co. \$1.50.

The success of the people he writes about is hardly more striking than is the success of this author in gathering fresh and interesting material about people who have won fame or fortune. This volume is made up from information obtained in personal interviews with people like Marshall Field, Helen Gould, John Wanamaker, Lillian Nordica, W. D. Howells, Thomas A. Edison and Theodore Thomas. Twenty-two heroes in all are presented to us, the strongest and most admirable qualities in each being selected. The sketches will not serve as biographies or even as "character sketches," being too one-sided; but they serve well their purpose of showing how some successful people have succeeded.

An Introduction to Political Economy. By Richard T. Ely, Ph. D. LL. D. pp. 387. Eaton & Mains. \$1.20.

In this new and revised edition of a widely used book Professor Ely has still further developed his plan of furnishing chiefly historical and descriptive material for the use of students and general readers, leaving to his *Outlines of Economics* the aim of giving a systematic sketch of theory. It is interesting in this day of large sales in the department of fiction to find a book upon a strictly scientific subject of which over 60,000 copies have been sold.

Book Chat

The Philosophy of the Christian Religion will be the title of Principal Fairbairn's next book, to be issued this fall.

Pearl Mary Teresa Craigie (John Oliver Hobbes) will visit this country next winter. She will be with relatives in Brooklyn, N. Y.

A German author has written a book to prove that Ulysses in his return from Troy sailed around the coast of Africa, and that the giant Polyphemus was a gorilla.

In the Temple series, published by J. M. Dent & Co., London, the Temple Bible is announced. It is to be issued in twenty-four volumes, of which seventeen are devoted to the Old Testament.

More copies of the First Folio edition of Shakespeare are said to be owned in New York than anywhere else in the world. The latest copy to be sold in London for New York ownership cost the record price of \$8,500.

Richard Harding Davis has earned the displeasure of many newspaper men by his story, "The Derelict," in the August Scribner's, especially those who serve the Associated Press, which is thinly disguised under the name of the Consolidated Press.

We have all heard so much of the books that are widely read that perhaps we may be interested in the report of the public library in Lincoln, Eng., on books which have never left the shelves. There are only thirty-five of them out of over 10,000, and there is not a single novel among them.

Those interested in the application of the principle of co-operation to industry will do well to procure the latest bulletin of the United States Department of Labor, in which Rev. Alexander Kent has brought together up-to-date information of all the co-operative communities in the United States.

The British museum is soon to publish a selection from its large collection of cuneiform texts relating to the creation of the world and the most ancient legends of the Euphrates valley. Among them will be the famous inscription which George Smith published twenty five years ago relating to the Creation, the tablet containing which had been lost sight of and has only recently been recovered.

A comment on the old saying that easy writing makes hard reading is given in a saying of Professor Drummond's quoted in the recent study of his practical life work by Cuthbert Lennox. "A Nineteenth Century article," he once humorously told a friend, "should be written at least three times—once in simplicity, once in profundity and once to make the profundity appear simplicity." That is a good test for the books which crowd upon us, and time only makes its results more clear.

"There are two classes of readers who are specially to be commended to your care," said Assistant Librarian Spofford of the library of Congress in his address before the New York School of Library Science recently, "the ones who are ignorant of everything and the ones who are cocksure of everything. You know what to do for the former and can guide them by easy steps into the elements of knowledge. As for the latter, you have to be more careful, for there is no ignoramus so difficult to help as the ignoramus who thinks that he knows it all."

Our book store reports a brisk demand for the American Revised Version of the Bible. About fifty copies have been sold, although it has only been on the market a week or so. At the Bible Rooms also considerable interest has been shown, and it is selling well. In both stores the buyers have been laymen rather than ministers, but this is probably because the latter class have been on vacation. It is within the means of ordinary people, for the lowest price is but \$1.50. A lover of good bindings may pay as much more as he pleases.

Maine

Consulting State Editors: Rev. Messrs. C. D. Crane, Yarmouth; E. M. Cousins, Biddeford; E. R. Smith, Farmington; H. W. Kimball, Skowhegan; H. E. Lombard, Cherryfield; and Mr. W. P. Hubbard, Bangor

Praying and Socializing It will be conceded that the devotional services at the State Conference are often a dismal failure. Scattered through a large auditorium are, perhaps, thirty persons. Stragglers are moving up the aisles. Through the open doors may be heard the conversation and laughter of brethren socializing in the vestibule. The atmosphere is not devotional, and the meetings are not edifying. Will it be in order to suggest that in the next program the prayer services be placed in the middle of the morning and afternoon sessions, when the house is full and conditions are favorable for a solemn and happy waiting upon God? The opening half-hours of each day might be given to a series of consecutive studies in one of the minor prophets, or an epistle, under a competent leader. Such a leader would not be hard to find in Bangor, where the next conference meets.

Let Brotherly Love Continue

"I would have made no reply if he had referred to myself, but it was my brother against whom he was so unjustly speaking, and I could not remain silent." This was said a few days ago by a pastor in New Sweden concerning another pastor in the same town. A more blessed and beautiful affection is seldom seen than exists between these two Swedish pastors, whose ecclesiastical farms join. They find it pleasant to dwell together in unity. Is there not too often an absence of the love that rejoiceth not in iniquity? Pastors of different churches are ready to talk behind one another's backs, to crowd one another and take unfair advantage. "O, Lord, thou knowest that we are having a hard time in our church, but we thank thee that they are having an even harder time in the church across the way," is a prayer which, if never really spoken, sometimes expresses too well the unsanctified spirit of the would-be worshiper.

Our Bangor Letter

The meeting of the General Conference of Congregational Churches of Maine will be held at Hammond Street Church, Sept. 24-26. Dr. Smith Baker of Williston Church, Portland, will preside. Rev. V. M. Hardy of Foxcroft is the preacher. This will be his first appearance in the Maine Conference, and he will be warmly welcomed. Dr. George Lewis will give a historical address, commemorating the seventy-fifth anniversary of the conference. This will be followed by papers on Dr. John Fiske and Rev. Elijah Kellogg by Prof. H. L. Chapman, and on The Contemporary Portland Pastors by Rev. A. H. Wright. Wednesday will be the great day, being devoted to the annual meeting of the Maine Missionary Society. Hon. G. C. Moses of Bath will preside. He will have completed two full terms of three years each as president. A short service will be held in memory of Rev. J. E. Adams, D. D., for many years secretary of the society. Rev. A. E. Winship will give an address on the Ministry of Today. Thursday topics relating to the Christian Church will be discussed. The

conference met at this Bangor church in 1835, 1848 and 1869.

The same week the Baptist convention will be held with the Second Baptist Church of Bangor, Rev. A. B. Lorimer, pastor. Rev. Nathaniel Butler, late president of Colby College, is president of the convention. It is about twelve years since this body met in Bangor, and the churches will give it a cordial welcome. No efforts will be spared to harmonize the work of the two bodies meeting simultaneously, but each will have so much business to transact that joint meetings will hardly be possible.

An interesting incident of Labor Day was the laying of the corner stone of the new Court House for Penobscot County, now in process of erection. It will take the place of one built in the early days, which, though several times enlarged, had become quite inadequate for the business of the county. Much regret is expressed that it seems necessary to sacrifice several noble elms that stood in front of the old edifice to make room for the new and larger structure.

D. H.

The Long Free Library at Buckfield

The chief event of Old Home Week at the native place and summer home of Secretary John D. Long, Aug. 19, was the dedication of a building as a memorial to his father, to be known as the Zadoc Long Free Library. The lot was the gift of Mrs. J. C. Thomas, and the structure was built by Secretary Long and furnished with books by his children and nephews, while fine pictures were given as a memorial of her parents by Mrs. J. C. Stevens, wife of the architect.

The simple exercises were held in the old church, and included a prayer by Rev. B. F. Turner and addresses by ex-Governor Perham and Secretary Long.

The building is a gem in design and contains 2,300 carefully selected books; also a well-furnished magazine room.

E. F. D.

Around the State

Residents and visitors at the various summer resorts in Hancock County have had the great privilege of hearing Booker T. Washington, who has been visiting the various summer resorts in Maine, speaking in the interest of his work at Tuskegee. At Bar Harbor \$8,000 were contributed. He spoke also at Hancock Point to a large audience, including eminent educators and rich capitalists, who were delighted with his oratory and his magnetic personality. Here, too, he received a generous contribution.

In Washington County Sheriff Pearson of Portland has addressed large temperance meetings at Machias, Calais, Red Beach, Eastport and Old Orchard.

The towns of Leeds and Dexter both celebrated their one hundredth anniversaries during Old Home Week, the former with a fine address by Gen. O. O. Howard, the latter with an oration from Hon. Stanley Plummer and a poem by Holman F. Day.

D.

Local Happenings

FRYEBURG —Following the Chautauque meeting a Sunday school institute has been held. The Maine workers, Mr. I. N. Halliday and Mrs. Robbins, lectured, and there were addresses by ministers on such subjects as Theology for Sunday School Teachers, Modern Scholarship and the Bible, The Aim of the Sunday School, What Pastors Think of the Sunday School. Gen. J. L. Chamberlain gave a lecture on the History of Maine.

HIRAM will hereafter join with Brownfield in calling a pastor, and the yoked churches will be self-supporting.

The Church Universal and the Attempted Assassination

Sympathy for the Stricken, Indignation Over the Crime, Earnest Petitions for Recovery

In Boston

Scarcely a church or pulpit in Boston and vicinity omitted reference to the tragedy. Rev. Dr. E. L. Clark, preaching at the Central Congregational Church, held that such enemies of the race as President McKinley's assassin must be restrained like wild beasts or the pestilence. Rev. Dr. S. E. Herrick at Mt. Vernon insisted that, despite the inexplicability of the event, we must believe still that God reigns. He referred with admiration to the stricken President's Christian spirit, revealed in his prayer for the forgiveness of his assassin, and he expressed his confidence that the nation today has a higher type of citizenship on which to rely in time of danger or peril than it had in the days when Lincoln and Garfield were smitten. At Shawmut Rev. Dr. W. T. McElveen preached on *The Essence of Anarchy and Its Eradication*, and declared that while socialism was not always abominable, that while communism is not always contemptible, anarchy always is contemptible and abominable, "and that the time is ripe for the American people to grind their heel relentlessly and unmercifully upon the head of this viper. It must be throttled."

Rev. Dr. Gregg of Brooklyn, occupying his former pulpit at Park Street, held that the present crisis brings the nation face to face with a national and present duty, viz: "Anarchy must go. A known anarchist must be treated as a dangerous criminal." Rev. Dr. Reuben Thomas at the Harvard Church, Brookline, said that "we cannot say that there is security against professional anarchists except by banishment from the country."

Rev. Dr. George C. Lorimer, speaking to a crowded and tensely listening congregation in Tremont Temple of probably 3,500, Sunday evening, took practically the same position. He pointed out the futility of the anarchist policy as well as its essential wickedness, and held that the immediate duty of the hour was its extirpation by society. "Kindly, firmly, systematically, we must dispel the illusion." He deprecated all talk of lynching of the assassin. "We don't want America to turn anarchist for the sake of curing anarchy." Rev. Stephen H. Roblin, at the Second Universalist Church, urged international action for the extirpation of the avowed anarchists, whether philosophical or practical in their type, and he said a much needed word on the part of the "yellow" journalism has to play in breeding disrespect for rulers by its gross cartoons and its "suggestive" reports of attempts against rulers of state.

At the service of Armenians held in St. Paul's Church a prayer for the recovery of the President was offered, the national hymn for those in peril and ill health was sung, and a fervid eulogy of the President by Mr. P. A. Adamian was given.

In New York

Wherever services were held in New York last Sunday the sad event at Buffalo was mentioned. At the Broadway Tabernacle Mr. Gordon prayed for the President, for Mrs. McKinley and for the people. At Trinity Mr. Makepeace, at the Forest Avenue Mr. Reoch, and at Lewis Avenue, Brooklyn, Mr. King referred in prayers or in sermons to the sufferer in the Milburn home. Mr. Black, who again crowded the Fifth Avenue Presbyterian Church, made a short address prefatory to his opening prayer, in which he mentioned the close tie, and therefore the kindred sorrow, of English-speaking people, and begged to extend to Americans the sympathies which he said he knew all Scotland, and all the

world, for that matter, felt. Archbishop Corrigan at the Cathedral of St. Patrick and Bishop Potter at the Cathedral of St. John had prayers made for the President and for those under affliction, and in the case of the Roman Catholics the prayers were used in all the churches. The archbishop's special prayer ran thus:

We pray thee, O God of might and justice, through whom authority is rightly administered, laws enacted and judgments decreed, restore to health and strength the President of these United States, that he may be able to continue his Administration founded in righteousness and be again eminently useful to the people over whom he presides by encouraging our respect for virtue and religion, by the faithful execution of the laws in justice and mercy, and by restraining vice and immorality, etc.

Mr. Abner McKinley, the President's brother, belongs, with his family, to Heavenly Rest Episcopal Church. It is closed for the installation of an organ, but in the chapel the prayer for those under affliction was offered. In old St. Paul's, attended by President Washington, the Litany has been said every morning since last Saturday and will continue until the occasion for it has passed. In the Jewish temples on Saturday prayers were offered, and in several of them addresses were made concerning the heinous crime.

President Stryker of Hamilton College, preaching at the Brick Church on Sunday morning, took for his text James 2: 12. He defined liberty and its enemy, lawlessness, and declared the crime to be treason. Should Mr. McKinley recover, said he, this man should be treated, not as one who attempted to take life and failed, and therefore to escape with ten years in prison, but as a traitor that he is. Summoning all of the power of righteous indignation at his command, he said, solemnly: "In God's name, hang the man as he deserves!"

C. N. A.

In Washington

Service in the Metropolitan Episcopal Church, which President McKinley attends, was largely one of expressions of sympathy for the stricken President and his family, prayer for restoration and praise of the virtues of the man alternating. The officiating clergyman, Rev. Dr. H. R. Naylor, presiding elder of the district, in his address, went near to the point of justifying lynching of the assassin. Resolutions of sympathy for Mrs. McKinley were passed by a formal vote of the congregation.

In London

British sympathy found expression in manifold ways in the churches of the realm last Sunday, prayers for the recovery of the patient being offered up and tributes of respect being paid, the services at St. Paul's, Westminster Abbey and Canterbury Cathedral being especially impressive. At Christ Church Rev. F. B. Meyer, the well-known English Congregationalist preacher whose ties with America are unusually strong, led his congregation in passing resolutions of sympathy. At Stratford-on-Avon the clergy invited the congregation to join in the prayer for the President taken from the Book of Prayer of the American Protestant Episcopal Church.

The Ecumenical Methodist Conference, in session on the 7th, bishops of the Afro-American Methodist Episcopal Church presiding, passed the following resolution, introduced and moved by the president of the English Conference, Prof. W. T. Davidson: "That this conference express its intense indigna-

tion at the dastardly attempt made upon the President of the United States, and its profound sympathy with the nation in its deep anxiety over the deed, and directs that a message of respectful sympathy be sent immediately to Mrs. McKinley." Rev. F. T. Bristol, pastor of the church in Washington of which the President is a member, and Rev. A. Stuart of Canada followed with eulogies of the President.

The Roman Catholic Churches

Pope Leo XIII. is reported as saying: "O, how earnestly I pray that he may escape with his life! These violent crimes are the curse of our day. I can only offer the afflicted victim and his poor wife my humble prayers."

One of the first men of prominence in this country to be interviewed and to express his horror was Cardinal Gibbons, who immediately ordered prayers for the President in the Catholic churches over which he has immediate supervision, an example since followed by many of the archbishops and bishops.

The Italian Catholics showed their sorrow by giving up an outdoor demonstration of affection for Bishop Scalabrin, the prelate from Italy sent to this country to study the situation of Italian Catholics, who as soon as he heard of the national sorrow voiced his own sympathy and requested that all festivities arranged in his honor should be stopped.

Here and There

Prayers were offered in the churches of Manila.

The prisoners in the Baltimore city jail heartily said "Amen" as the chaplain of the day prayed for the President.

The congregation of a Presbyterian church at Fairmount, Neb., postponed its service last Sunday morning until the young men and vigorous middle-aged men of the congregation had taken a male member of the community, who had expressed his pleasure at the tragedy in Buffalo, and had ducked him in a pond and ridden him on a rail out of the community. Then the congregation reassembled and the service began an hour late.

Of course at such a time men of various types of mind will make curious generalizations. Thus Sheriff Pearson of Portland, Me., in a talk last Sunday, is reported as attributing the assassination to the corruption of the Republican and Democratic parties; and a Baptist clergyman in Manchester, N. H., by name J. Bunyan Lemon, is reported as arguing that the attack on the President is God's way of impressing the American people that the liquor traffic is an abhorrent thing in his eyes.

At the Phillips Congregational Church, Watertown, Mass., after a sermon by the pastor, Rev. E. C. Porter, denouncing the lax policy of the Government in tolerating anarchists in the community, the following resolution was passed:

To the Hon. Samuel L. Powers, Representative to Congress from the Twelfth Massachusetts District:

We, the undersigned citizens of Watertown, respectfully and earnestly request you, as our representative, to indorse, advocate and urge in Congress a bill to declare as treason, and to prohibit under extreme penalties, the holding of meetings by persons known or proved to be anarchists, or the teaching of the doctrines of anarchy, or the circulation of its literature, the aim of this bill being the better protection of society and state against a form of lawlessness of surpassing recklessness and fraught with peril to the public weal and civil service.

In and Around Chicago

Return of Ministers

Congregations were made happy Sunday, Sept. 1, by the sight of the familiar faces in the pulpit and by the assurance that earnest work for the winter is now to be looked for. As a matter of fact, not much is done in the churches after the first of June and not very much during September. But September is given up to planning for the rest of the year and is a hopeful rather than a depressing period. The Third Church, Oak Park, whose efficient pastor, Rev. Mr. Stough, has moved to Wheaton in order that he may become an evangelist, is still without a regular supply, as is the Union Park, although the latter has been permitted to listen to Dr. J. H. George, the new president of the theological seminary, for a few Sundays. Plymouth is happy in the service of Dr. Milburn, and South in that of Rev. Mr. Thorp, who has spent his vacation wheeling in Europe. Professor Mackenzie is still acting pastor of the New England, and Dr. Beaton is back in the Lincoln Park, eager to solve the problems connected with its work and, most of all, to secure a new building. On the whole, the prospects for aggressive work were never better than now. Dr. Fifield is finishing a collection for a parish and Sunday school building and is leading in a movement for a series of meetings down town at noon. Dr. Fox is hard at work at California Avenue, and Covenant is starting off vigorously under the leadership of Rev. Mr. Morse, its new pastor. The First is eagerly awaiting the coming of Dr. Bartlett, its pastor elect, and is planning to redeem its old reputation for energy and aggressiveness the coming winter.

Music in the Seminary

Professor Chamberlain has arranged for a series of at least eight organ recitals during the coming year, each to be given by one of the most distinguished organists in or near the city, and also for a series of lectures in music by Mr. Felix Borowski, professor of composition in the Chicago Musical College. These will be given every week and will be upon the general topic of analysis and interpretation of music. Illustrations of the lecture will be given on the organ or some other musical instrument. Professor Chamberlain is determined that the equipment which the seminary now possesses shall be made serv-

iceable for all who love music and are interested in its development. Opportunities for special instruction are thus offered which it is expected will be eagerly welcomed.

Educational

Schools have opened with an increase of from five to ten per cent. in attendance. In the high school the number enrolled is between nine and ten thousand. The total attendance enrolled is over 235,000. An injunction has been granted against furnishing the four lower grades with free text-books. One of the reasons for it is that more than 12,000 pupils are kept from school by lack of accommodations, and that as parents have not generally asked for free text-books, and as patrons of the parochial schools disapprove of them, it is not wise to burden the city with their expense.

A good deal of interest is felt in the new School of Domestic Arts, which will open in September. It is in reality a continuation of the department in the Armour Institute known as the domestic art department. It has received from Mrs. P. D. Armour the entire equipment of that department, and thus starts with every possible advantage. The outcry raised against its proposed discontinuance will be justified if this effort to meet what has been declared to be a great need is generously patronized.

At the University

Inasmuch as the title professor means so little, it has been decided that hereafter each professor in the University of Chicago shall be addressed as plain Mister. It is now said that the Chicago branch of the Alliance Française will be incorporated and a building erected on the university campus wholly devoted to instruction in the French language, literature and in other matters pertaining to French interests. If Mr. Walter Vrooman carries out his plan the university will enjoy, without any cost to itself, a professorship of moral and philosophical ethics which will make prominent three great principles: (1) the actual brotherhood of men, which is impossible so long as they do not all control the means of life; (2) the active federation of all societies the world over which make for progress; (3) that right shall control might. In other words, "the helping hand and the righteous

fist" indicate the spirit of the lectures, which will be free to the students and which, it is expected, will have large influence in changing social conditions. Mr. Henry D. Hubbard, President Harper's private secretary, has been appointed secretary of the new National Bureau of Standards. The position was secured in an examination where there were not less than 200 competitors.

Deaths from Railroad Accidents

A careful study of the number of lives lost during the last year by railroad accidents gives Chicago an undesirable prominence. The figures show that 330 persons were killed outright or died as result of injuries received within the city limits from railroads. How large a number this is, even for a population approaching two millions, may be seen by comparing it with the number, only 486, who lost their lives in this way in the nine other largest cities of the country. Illinois has furnished ten per cent. of all who met death last year through accidents from or on railroads in the United States. Perhaps this is due to the fact that the legislature has set a price on a man's life which a road can pay and thus escape prosecution in the courts, and also to the fact that grade crossings are still abundant in Chicago and throughout the state.

Effects of Strikes

The Allis-Chalmers Company has decided to erect a shop, costing \$2,000,000, in Milwaukee and thus remove out of the Chicago atmosphere, which is thought to be more detrimental to business than that of any other city in America. Mr. Robert Tarrant, a maker of engines, will remove his plant to Aurora for a similar reason. This is not done because the managers of these companies have any objections against labor organizations, but because of the difficulties which labor agitators are constantly creating here, and of the uncertainty which here attaches to any contract which labor may consent to make. The question arises whether removal from Chicago will cure the evil. Perhaps it might be as well to remain in the city. If disposed to treat employees with justice it would seem from the conduct of the men at South Chicago that labor is not insensible of its obligations, and, if the facts are presented to them, may be trusted to act honorably. FRANKLIN.

Comment on the Attempted Assassination

It is earnestly to be hoped that civilized communities will realize that all that has been done so far has hitherto missed the mark and that redoubled energy is needed in the struggle against anarchism.—*The Journal (St. Petersburg)*.

We are bound to express to the great American nation, with which France has, since the existence of the United States, been in such close union of thought and sympathy, our deepest condolence and our abhorrence of the crime which may throw the American people into mourning; but this strong, hardy nation has a firm faith in God, which will enable it to rise up from grief and to resume the course of prodigious prosperity, grandeur and rapidity which have become the admiration of the old world.—*The Gaulois, Paris*.

This ghastly outrage, by which a brave, upright governor of men perishes, as Lincoln and Garfield perished, in the execution of his duty, comes home to the hearts of Englishmen with inexpressible poignancy. We are proud of America, and an act like this, which plunges the republic into bitter grief, reminds us as nothing else can do that we are members of the same house, "bone of their

bone, flesh of their flesh." The death of no public man outside of this country could affect us like the death of the American President.—*Daily News, London*.

In the smoke of foreign conflict and of victory the most prominent object to him was the reconciliation of an estranged people. He placed a Lee by a Grant and commissioned a Confederate general to the same rank in the regular army. More fortunate than Lincoln, he lived long enough after the conflict to witness the fruits of restored brotherhood, to see Confederate vieing with Federal in devotion to the flag, and to see the young sons of the South closest around the staff. The nation is shocked at the dastardly deed, the hearts of the people bleed for the distinguished victim, but nowhere is the shock deeper nor the affection felt stronger than in the South.—*Atlanta (Ga.) Constitution*.

His characteristic virtues are patience and forbearance. He is always ready to receive any one and to give careful attention to any demands upon him, whatever might be their character. The wounds which have been inflicted upon him are not only a national calamity, but come as a personal affliction to every house in the land. Every son and every daughter in the United States should feel them as they would feel a blow struck at the

head of his or her family. I have always heard him most admired for his domestic virtues and for his tender affection and solicitude for his wife. No more beautiful example of domestic virtue and felicity has probably ever been seen in this or any other country than that of President and Mrs. McKinley.—*Cardinal Gibbons*.

As citizen, statesman, President he has realized much of the ideal conception of what American manhood can be and should be. As the sphere of his opportunities and duties has widened, he has met the exigencies of every situation with unfaltering steadfastness. His personal integrity has ever remained unimpeached. Advocating oftentimes principles keenly repugnant to those held by millions of his fellow-citizens, he has never forfeited the respect and admiration of his opponents. Exercising a power which circumstances accorded to none of his predecessors, he has not disgraced himself nor his people. Few, if any, presidents of recent times have enjoyed a more universal or a more unstinted measure of public confidence. The sympathy that will go out to him and his will be as wide as the universe, and in no section of this nation will it be more spontaneous, more profound, more heartfelt than in the South.—*Charleston (S. C.) News and Courier*.

In and Around New York

New Church Homes

Two notable church edifices are approaching completion, and each will be occupied some time next month. That of Manhattan, on upper Broadway, is attracting much attention because of its unusual architectural features and interior arrangements. As the main auditorium is in the rear, it has been possible to push the work on that, though the Broadway front has not been completed. The auditorium is plastered and will certainly be ready for use before the end of October, and an entrance on the Seventy-sixth Street side will give access to it, even though the main entrance on Broadway be unfinished. Dr. Stimson will return to the city about the middle of this month, and until the new building is ready services will be held in some neighboring hall. The other new structure is on the East Side, and is being built for the Madison Avenue Presbyterian Church. It is on the corner of Seventy-third Street and, while a distinct contrast to Manhattan, will, like it, be counted one of the most beautiful edifices in the city. Manhattan's architecture is French Renaissance, while that of Madison Avenue is pure Gothic. Each is built of a grayish Indiana limestone, and there the resemblance ends. The Madison Avenue congregation is worshiping in its chapel, pending the completion of the church building.

Religious Workers at Sea Cliff

The New York Christian Conference was an effort to bring together workers in all religious lines for comparison of notes and interchange of successful methods. Mildmay of London was the model. The place chosen for the conference was Sea Cliff. It proved difficult of access and will not be selected another year. The speakers, with some exceptions, were able to tell details of administration; not always to stimulate or inspire to ag-

gressive work. The attendance was quite up to the mark of those who know the difficulty of making new things go. A helpful regular feature was the Bible study under Professor Sanders of Yale, which opened each day's sessions. Among the general speakers were Dr. Russell H. Conwell of Philadelphia, Commander Wadham of the navy, Drs. A. T. Pierson of Brooklyn, J. L. Hurlbut, formerly of the Methodist Sunday School Society, P. S. Moxom of Springfield and J. H. Darlington, who may be the next Episcopal bishop of Long Island. Attendance varied, Sunday school and brotherhood sessions drawing the largest number, and, apart from a few spectators, it is estimated that at least 1,000 workers in all departments heard one or more of the addresses. In view of the busy season, the poor place of meeting and the fact that this was the initial conference, the outcome is regarded with so much favor that plans for making it annual are already underway. Its leaders are in search of a more distinctive name. Probably the next meeting will be held in a Hudson River town.

Shall New York Have a Christian Mayor

It is a matter of much interest to the church-going population of New York that in all the talk going on about anti-Tammany mayoralty candidates none but churchmen, or men in whom Christians have every confidence, are mentioned. President Low of Columbia and George Foster Peabody are both well-known Episcopalians, and either would make an ideal mayor. John DeWitt Warner, former congressman, has also the confidence of the better element of the city and, in point of fitness and independence, it would matter little which of the three became mayor. That the election of an anti-Tammany mayor is becoming more than a possibility is now certain. Indications all point to a union of Republi-

cans, Citizens' Union people and Independent Democrats on one of these men, and if such union is effected Croker might as well stay in England. It will be useless for him to come to New York. A similar combination four years ago would have landed President Low in City Hall with a handsome majority; and so much interest is already aroused this year that similar, if not better, conditions are likely to prevail. Tammany leaders are not talking much about candidates, and even conjecture as to names would be idle at this time.

C. N. A.

Biographical

MISS CATHERINE H. BARBOUR

The corps of instructors of the International Institute for girls, formerly located at San Sebastian, Spain, and since the Spanish-American war at Biarritz, France, will sadly feel the loss of Miss Catherine H. Barbour, who died in St. Johnsbury, Vt., Sept. 5. After graduating from Mt. Holyoke College in 1885, she went at once to Spain, returning to this country about five years ago for a short post-graduate course. A year ago she was obliged by ill health to come home, but had gradually improved and was hoping by another year to take up her work again. During Mrs. Gulick's absences a large amount of responsibility devolved upon Miss Barbour, and her strength of character and devotion to the school greatly endeared her to both associates and pupils.

The Church Prayer Meeting

Topic, Sept. 15-21. The Rebukes of Jesus. Matt. 16: 1-4, 21-23; 23: 1-23; John 21: 20-22. To whom uttered? Their teaching. Application to us.

[For prayer meeting editorial see page 381.]

Delegates to the National Council

A Supplementary List to that Published August 31

We shall be glad to print any other names entitled to a place in the list of delegates.

CONNECTICUT

Chidsey, Rev. J. T.
Johnson, Rev. J. G.
Marsh, Dr. E. W.
Upson, Rev. Henry
Woodruff, Rev. Henry C.
Wyckoff, Rev. J. L. R.

FLORIDA

Butler, Rev. Elmer W.

GEORGIA

Jenkins, Rev. Frank E.
McLean, Rev. John H.
Proctor, Rev. H. H.

ILLINOIS

Butcher, Rev. W. B.
Van Arsdale, W. H.

INDIANA

Choate, Rev. C. W.
Waterman, Rev. W. A.

IOWA

Adams, Ephraim
Breed, D. P.
Chase, James B.
Dodge, Nathan P.
Douglas, Truman O.
Ferris, W. L.
Fribble, A. L.
Hill, E. W.
Hobbs, W. A.
Langworthy, Lucius
Merrill, J. J.
Messenger, A.
Rollins, Rev. George S.
Salter, William
Snowdon, J. E.
Taylor, G. A.
Valentine, L.
Warner, C. C.
White, F. N.

MAINE

Mason, Rev. E. B.
Noyes, Rev. Henry H.
Packard, Rev. E. P.

MASSACHUSETTS

Carter, Dea. John H.
Horr, Rev. Elijah, D. D.
Shaw, William

MICHIGAN

Allen, Rev. Ernest B.
Baldwin, A. J.
Brodie, Rev. Andrew M.
Gower, Hon. C. A.
Grierson, E. D.
Maisel, C. G.
Skenebury, Rev. W. H.
Warren, Rev. W. H.

MINNESOTA

Fisher, Rev. Herman P.
Hallock, Rev. Leavitt H.
Jepson, Hon. Lowell F.
McGregor, Rev. Alexander
McKee, Rev. George R.
Perley, George E.
Rasmey, Rev. W. George
Smith, Rev. James E.
Stiles, Rev. H. Williams

NEW HAMPSHIRE

Alexander, Rev. James
Bartley, Rev. William T.
Billmeyer, Rev. Howard
Coffin, Dea. Frank
Cummins, D. K.
Harrington, Rev. O. W.
Marston, Rev. P. F.
Pressey, Dea. Charles W.
Sampson, Rev. C. C.
Skinner, Rev. C. L.
Thayer, Rev. Lucius H.
Weatherbee, Dea. H. E.

NEW JERSEY

Jones, Rev. J. Owen
Richards, Rev. C. H.

Benedict, Rev. Robert D.
Buell, Rev. L. F.
Fitch, Rev. F. S.
Flint, H.
Gurney, Rev. H. E.
Haven, Rev. S. W.
Hillis, Rev. Dwight Newell
Hood, Rev. E. Lyman
Hull, Rev. Charles A.
Jefferson, Rev. Charles E.

VERMONT

Johnson, Rev. Samuel
Kettle, Rev. W. F.
Lawrence, Col. A. B.
Loring, Dea. S. M.
McGregor, Rev. Duncan
Nims, Rev. G. W.
Smalley, Rev. A. L.
Thomson, Rev. James
Thorp, J. W.
Titus, Rev. H. R.
Tweedie, Rev. H. H.
Warner, Dr. Lucien C.
Wight, Rev. Andrew M.

NORTH DAKOTA

Crawford, J. M.
Mack, Rev. C. A.
Morley, Pres. John H.
Parsons, A. L.
Powell, Supt. G. J.
Rich, Rev. U. G.
Stickney, Supt. E. H.

OREGON

Ackerman, Rev. A. W.

PENNSYLVANIA

Jones, Rev. T. W.
Jones, Rev. David

RHODE ISLAND

Alvord, J. C.
Decker, Rev. F. H.
Goodwin, Rev. F. J.
Moore, Rev. E. C.
Rice, J. W.

SOUTH DAKOTA

Becker, Rev. James
Campfield, Rev. Lewis E.
Green, Rev. G. E.
Hubbard, Rev. W. B.
Hickey, Rev. S. P.
Jameson, Rev. W. W.
Lyman, Rev. W. A.
Reynolds, Rev. L.
Sinclair, J. E.
Thrall, Rev. W. H.
Warren, Rev. H. K.
Webb, Rev. H. W.
Wilcox, F. M.

TENNESSEE

Merrill, Pres. J. G.
Moore, Rev. George W.

WASHINGTON

WISCONSIN

Appleton, Rev. H. H.
Burwell, Anson
Duncan, Dea. Thomas
Ellis, Rev. Myron
Ford, Rev. E. F.
Loomis, F.

McClure, Hon. A. W.
Perrone, Pres. S. B. L.
Smith, Rev. Edward L.
Wallace, Rev. George R.

WILLIAMSON

Ide, Rev. George H.
Myers, J. O.
Smith, Rev. J. R.
Titworth, Rev. Judson

DISTRICT OF COLUMBIA

Griffith, George M. (Baltimore)
Newman, Rev. S. M.

HONORARY MEMBERS FROM CORRESPONDING BODIES

ENGLAND

Gibbon, Rev. J. M., London

CANADA

Day, Rev. F. J., B. D., Sherbrooke, Que.
Hill, Rev. E. Munro, D. D., Montreal
Pedley, Rev. Hugh, B. A., Montreal

MARITIME PROVINCES

Harvey, W. R., N. B.

Moore, Rev. Churchill, N. S.

Pegrum, Rev. Robert, Yarmouth, N. S.

Wisconsin

Consulting State Editors: Rev. Messrs. J. H. Chandler, S. T. Kidder, D. D., Judson Titsworth, F. N. Dexter

The Out-of-door Church

An interesting feature of the missionary work in Wisconsin for the past two summers has been the grove meetings, conducted jointly by District Missionary F. N. Dexter of the Wisconsin Home Missionary Society and Supt. G. C. Haun of the Sunday School and Publishing Society. The idea of out-of-door meetings is not new, but these have been unique in character and blessed in results. There has been a happy combination of social and of religious features, the former greatly helping the latter.

During July and August, while many churches have been closed for want of congregations and many ministers are wondering what they can do to reach the people, these brethren have been holding services every night in the week and four on Sundays, with large congregations.

Though the meetings have been held at the busiest season of the country year, and preachers have had to compete with harvesting and threshing machines, still the attendance has not suffered, people coming six miles regularly week nights, and many have been converted.

There has been no tent or other shelter for congregations or preachers. The equipment has consisted of Supt. G. C. Haun's famous "baby organ" that made the New England tour a few years ago, a good supply of hymnbooks and four gasoline torches. Through the kindness of a friend a small tent has been supplied to shelter the organ, books and clothing of the workers, and as a retreat for mothers with babies. Thus the expense and care of a large tent have been avoided, and the equipment is such that any two pastors can, if they choose, secure it in their own congregations with slight expense.

Some conditions that have combined to insure success are these:

Great care has been exercised in securing a location easily accessible and central to several communities. The meetings are thoroughly advertised. A fine natural grove is selected, brush is cleared away, boards are placed for seats and tables for scores of people. This is done before the coming of the leaders by a committee on the field.

Much is made of the social feature. The meetings begin on one Sunday and continue through the next. The people are invited to come prepared to stay all day, bringing their dinners and suppers. And they do come! Here, from points within a radius of ten miles, when Sunday morning comes, the farmers and villagers gather, their wagons loaded with large families and huge lunch baskets. Nor do they leave their appetites at home. During intermissions between services, friends and neighbors combine lunches, and for two hours in the afternoon and longer in the evening there is much visiting done. This feature does much to draw people who would not otherwise go to church, and gives them such a taste of the preaching on Sunday as brings them back to the meetings during the week.

The preaching, sometimes by one of the leaders, at others by neighboring pastors, is simple, earnest, practical and evangelical. There is no disorder, the sessions are quiet, and the feeling deep and thoroughly controlled. There is a Sunday morning service, much the same as in our churches, followed by a children's service. The sermons of afternoon and evening are followed by after meetings.

As to results: People who never have been churchgoers come to these meetings. Many, not being "gospel hardened," are converted,

and become attendants and church members. In two cases recently churches and Sunday schools have been gathered in needy places. At other points weak churches and Sunday schools have been greatly strengthened. In no case have meetings been held where there was a resident minister. In one region nearly every household for several miles along a main road has come into church and Sunday school relations. Such meetings, should they become general, would do much to solve the problem of rural evangelization. EUCLID.

Our Educational Plant

Not yet the plant of renown it is destined to be, yet one well-rooted and thus far nobly grown. For its root a soil was provided of early faith, toil, patience and heroic sacrifice, now half a century or less under cultivation. For its growth, noble lives freely expended, high ideals established, broad purposes still ripening into blessing.

We have two Congregational colleges, but not one too many: Beloit, at Wisconsin's south border line, whose clusters hang well over the wall to refresh Illinois as well; Ripon, in the middle east, soon to have extended railway connection with the four winds, but looking north and west for its main and natural field—to say nothing of Michigan's "copper country" above the iron ranges and the straits.

Beloit, six years the elder, has the ampler endowment and faculty and a splendid historical prestige, with such shining names as Bushnell, Chapin, Blaisdell, Emerson and Porter among its "old guard." With the restoration of its able alumnus president, Dr. Eaton, and with the latest, largest of Dr. Pearson's endowment gifts—securing \$350,000—it enters on a fresh and thrifty career of fruit-bearing to multiply its alumni band of over 600, contributing untold life and power in all the world. Beloit has already nurtured, more or less, above 4,000 young people. Its Christian force is measureless.

Ripon, with its fine new Ingram Hall of Science and excellent previous equipment; with its efficient Dean Marsh and able faculty supporting the newly secured president, Dr. Richard Cecil Hughes, late president of Tabor College; with ideal site, campus and an environment including Wisconsin's richest farm districts and the charm of Green Lake, seven miles distant; with an endowment incomplete but well worth swift enlargement; with standards of work and scholarship parallel to those of Beloit, and a touch upon the Welsh, German, Scandinavian and American elements that are thronging middle and north Wisconsin, looks hopefully toward a new era of expansion and power. President Hughes brings high credentials and treads the new course with elastic, business-like step. Ripon's alumni, also, now 250 strong, are widely re-enforcing the world of faithful service and leadership, and its former leaders, Drs. E. H. Merrell, W. E. Merriman and R. C. Flagg, are held in grateful memory, the first still retaining the professorship of philosophy.

Ripon graduated twenty-two last June, Beloit forty-eight. Both these colleges have opened all their privileges to women, Ripon from the first and Beloit since 1894.

Three noble academies also are within the nurture of our churches and are fostered by the Education Society, whose dauntless Western secretary, Dr. Clift, has been doing monumental work of late, helping them up to new vigor and productiveness.

Rochester, at the extreme southeast, under

Dr. James F. Eaton as principal, with fair outfit and worthy history, does effective work, attaching itself specially to Beloit College. A class of thirteen went forth this season. A faculty of four assist the principal.

Endeavor, the only Christian academy near the center of the state, overlooks, from its bluff campus, five or six counties, and supplies a district wherein forty out of sixty of our churches are in communities devoid of high schools. With the left wing of its projected new building nearly completed and with a competent corps of teachers under Vice-principal Young, it will advance bravely notwithstanding its current depression because of the prostration from overwork last year of its "Great-heart" principal, Rev. R. L. Cheney, who has not yet become fully able to resume the helm. This school is somewhat re-enforced through owning a farm, a brick plant and a controlling plot in the village rising about it.

Ashland, at the far north, beside the "Big Sea water," is a hopeful and romantic graft upon the old missionary stump of the Madeline Island Indian Mission, where the Wheelers left blessed memories. Their former grounds, trails and buildings are now consecrated as a summer resting place for "tired workers," sustained by Rev. E. P. Salmon, a Beloit alumnus and trustee. Principal Fenenga, a man of force, and a strong body of new instructors will soon reopen the school for its tenth year. It has a spacious, sightly campus back of the city, and a large, fine building, but greatly needs aid for current expenses, as do they all.

These academies are reaching youth of a dozen races and their work is closely interwoven with that of the colleges. A graduate of Ashland and of Ripon is now acting principal at Endeavor, while another Ashland alumnus has just graduated from Beloit. A former Ripon professor presides at Rochester, associated with a Beloit alumna—and so the circles of influence are perfected and interlaced.

S. T. K.

A Pointer for Next Summer

The Fond du Lac church has a new way of managing the Sunday school picnic, which may prove suggestive to others. The school was divided according to age into four groups and a suitable entertainment provided for each. First an afternoon party at the church was planned for the primaries and younger classes, which was attended by mothers as well. The next event was an evening reception, at which "The Priscillas" assisted the officers of the school in receiving. Then came an outing and basket supper at Lakeside Park for some of the older classes, and the series culminated in a lawn party at the residence of a member for the Bible class and others not included in the earlier festivities.

The advantages of the plan appear by comparison. The old-fashioned, all-day excursion was found a great expense and at the same time not an effective way of bringing the school together. Last year the steamboat cost \$40 and less than 100 actual scholars were allowed to go. The little folks, the young men in positions and the busy people who could not be off for all day were left out. This year, by dividing according to ages, the total attendance was over 300, and each group had a delightful time.

Through the generosity of a friend, this church and pastor are rejoicing in the prospect of a handsome, roomy and convenient parsonage. It is of colonial design, will cost \$4,500, and is the gift of Mrs. W. C. Hamilton.

In Various Fields

A Chapel With an Outlook

An interesting union movement has been carried on at Valley View, Ticonderoga, N. Y., which has resulted in the erection on Kenyon Hill and the dedication, Aug. 25, of an artistic stone chapel seating about 130, whose doors shall be open to audiences for preachers of all evangelical denominations. The enterprise originated with Mr. H. A. Moses, a former resident and generous giver. The chapel is the property of a corporation and the services are in care of a board of trustees representing the various evangelical denominations. The *raison d'être* of this building appears in the fact that from the origin of the settlement, prior to 1813, the schoolhouse has been the only place for holding Sunday services and the midweek prayer meeting as well as all secular gatherings, and the present statute regulating the use of school buildings confines it to purposes strictly educational. This memorial chapel stands hard by the graves of the fathers and contains eight beautiful memorial windows, one of which is the gift of Mrs. Joseph Cook in memory of Mr. Cook and his parents. The pulpit of quartered oak, the gift of Joseph Cook, enshrines a stone from the Garden of Gethsemane, purchased by him from one of the monks in charge. In this stone a cross is diagonally inserted.

If it were possible to measure the influence upon worshipers of an inspiring environment, this would be an interesting study, and Valley View chapel would form a rewarding example. Daniel Webster is said to have considered the view from Dartmouth College in itself a liberal education. It would be hard to find a finer outlook than that which this chapel commands, covering thirteen peaks of the Adirondacks on the west, sweeping sixty miles to the northeast, to Mansfield and Camel's Hump in Vermont, and including Rogers Rock Mountain on the east. The lamented Joseph Cook, whose body rests just below the chapel on the summit of a gentle acclivity, said of this view, "If any one of ordinary susceptibility can stand here . . . and feel in his own heart no impulse to worship . . . may God have mercy on his soul!"

Singing that Edifies

A recent song service at Second Church, Bennington, Vt., was of unusual interest, as the chief singer, a son of this church, was offering to his mother a farewell note before returning to London. Mr. Charles H. Bennett has devoted seven years of his youth to music. One was spent at Harvard with Professor Paine, three in Boston as a private pupil of Adams and Chadwick, and three in Paris under Trabadelo. Constantly has his bass voice gained in richness and fullness as his style has advanced to a marked degree for a man of twenty-four years. Freely has he given himself to his home friends during the brief interval of rest, but especially have the churches profited by hearing great masterpieces rendered with power and true appreciation. The singer was sustained in this final service by his brother, E. C. Bennett, chorister, and other local talent.

Activity in Lincoln, Neb.

Two events of unusual interest have just occurred in Lincoln. For some months past a movement has been on foot to organize a third German Congregational Church. The large success attained by Zion Church (German), organized about eighteen months since, has suggested the simplicity and efficiency of the Congregational way to our German-

American brethren, who are longing for freedom from old world dictation. This movement culminated in a council, which met Sept. 3 and recognized a church of seventy-six members, fifty of whom came on confession. Much of the preparatory work has been done by Rev. S. F. Schwab of Zion Church. Rev. W. H. Manss, moderator of the council, was happy in being able to speak to the German brethren in their own tongue. The church is to occupy a territory in the north part of the city proper; a lot has been secured for a building, and Mr. Schwab will have care of the work until a pastor is secured.

At Vine Street Church, Sept. 1, a meeting of deep interest was held for the consecration to missionary work of Miss Stella M. Loughridge, who goes to a field in western Turkey under the A. B. C. F. M., and Miss Emma Hubbard, who is under appointment of the A. M. A. for mission work among the Indians at Fort Berthold, N. D. The church was packed to its utmost capacity, a sermon admirably fitted for the occasion was preached by Miss Laura F. Wild of Butler Avenue Church, and an address of welcome was given by Miss Rebecca Watson, Methodist missionary from Japan. The prayer of consecration and the charge were given by the pastor, Dr. M. A. Bullock. A farewell reception was held later under the auspices of the Young Women's Missionary Society. Both missionaries leave at once for their respective fields.

Sept. 5.

H. B.

Minnesota Association

Preparations for this meeting, which is to be also the semi-centennial of home missions in Minnesota, are being actively pushed. The session is to be held in the First Church, Minneapolis, our oldest church, Sept. 17-19. The attendance will undoubtedly be large and the historical features of the meeting extraordinary. Dr. L. H. Hallock, as chairman of the program committee, and Rev. E. W. Shurtliff, pastor of First Church, have put a great deal of work into securing a notable meeting for this fiftieth anniversary. H.

Rally Sunday and Its Uses

Rally Sunday, usually the last in September, seems to be each year more widely observed by Sunday schools of all denominations. Among the first, if not the very first

publisher, to provide a suggestive program as an aid to the observance of the day was the Congregational Publishing Society. For the past four years a sale of between 20,000 and 30,000 of its programs each year testifies to the fact that they meet a real want. The order of service this year provides for a brief review on rather broad lines of the lessons of the past quarter, which seems especially necessary at this time in view of the irregular attendance in most schools during the summer. There are also bright readings and recitations, first-class music—selected, by the way, from the pages of the forthcoming Pilgrim Hymnal for Schools—and suggestions for stimulating and honorable mentioning regular attendance and intelligent study of the lessons.

Probably few schools would be prepared to use any such program in its entirety, but wide-awake superintendents will welcome many of its important suggestions. With the exception of the music, it was published entire in the September *Pilgrim Teacher*, but is better arranged for school use in the pamphlet form, a sample of which may be had without charge by any pastor or superintendent.

Record of the Week

Calls

- ALLEYN, WM. A., to remain a second year at Roscommon, Mich.
- BENNETT, JOS. H., Andover Sem., to Avoca, Neb., where he has been supplying.
- BLOOM, A. WILBUR, to East Troy and La Fayette, Wis. Accepts.
- BOLTON, CHAS. E., Belwood and Garafraza, Can. to St. Catharine's. Accepts.
- BRUNDAGE, BIRCHARD F., Bridgeport, Mich., to remain a fourth year.
- CHALMERS, ANDREW B., First Ch., Saginaw, Mich., accepts call to Grand Ave. Ch., New Haven, Ct., to begin Oct. 1.
- CHAMBERS, ALEX., Durand, Wis., to Castana, Io. Accepts.
- CONNER, WM. H. (U. B.), to Liber Memorial Ch., Portland, Ind. Accepts.
- EBERHART, D. CLEON, Taylor University, Upland, Ind., to Dunkirk. Accepts.
- FLAGG, RUFUS C., ex-president of Ripon College, Wis., to Berlin, N. H. Accepts.
- FUNK, GEO. N., Jennings, La., to First Ch., Paris, Tex. Accepts, to begin Oct. 1.
- HARRIOTT, W. C., to Cortland St. Ch., Chicago. Has begun work.
- HILL, W. HUGHES, Howard, S. D., to add to his field Carthage, removing thither.
- HITCHCOCK, WALLACE C., Chicago Sem., to Harwood, N. D. Accepts.
- KENDALL, R. B., Weymouth Heights, Mass., to a professorship in Rollins College, Winter Park, Fla. Accepts.

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KIDD, W. D., for a second year at San Mateo, Cal.
Accepts.

KRAUSE, FRANK O., recently of Appleton, Minn.
to Medford. Accepts.

LOWRY, OSCAR, W. Burlington, Io., to Fairmount,
Ind. Accepts, and is at work.

M'INTOSH, CHAS. H., River Falls, Wis., to Wash-
burn. Accepts.

MOHE, CHAS. A., Union Sem., to Fort Recovery,
O. Accepts, and is at work.

POLLOCK, A. F., Speedside, Ont., to Danville, Ill.
FILE, FRANCIS A., to Spencer, Neb. Is at work
and expects to add Baker to his charge.

ROBINSON, CHAS. F., Andover, Mass., formerly of
Meriden, N. H., to Clinton, Ct. Accepts.

SIMPSON, D. B., withdraws acceptance of call to
Blair, Neb., for health and family reasons.

SPENCER, DAVID B., Greenwood Ch., Des Moines,
Io., accepts call to River Falls, Wis.

STRONG, WM. E., Jackson, Mich., to First Ch.,
Amherst, Mass.

TUTHILL, C. JULIAN, Memorial Ch., Georgetown,
Mass., to Sanford, Me. Accepts.

WILLIAMS, WM., Oldtown, Me., declines call to
Milltown, N. B.

Ordinations and Installations

GODDARD, REUBEN J., o. and i. N. Stamford, Ct.,
June 25. Sermon, Rev. Dr. W. J. Long; other
parts, Rev. Messrs. D. C. Eggleston, H. W. Hunt,
C. J. Moon, Matthew Patton, Levi Rodgers and
Dr. J. H. Hoyt.

LOUGHBRIDGE, STELLA M., and HUBBARD, EMMA,
consecrated for missionary work at Vine St. Ch.,
Lincoln, Neb., Sept. 1. Sermon, Rev. Laura F.
Wild; other parts, Rev. M. A. Bullock and Miss
Rebecca Watson.

SHEDDON, FRANK M., last class Yale Sem., o. Ta-
bor, Io., July 31. Sermon, Rev. Dr. J. B. Stanton;
other parts, Rev. Mr. Rice and Pres. R. C. Hughes.

SINDEK, ARCHIBALD W., o. and i. Providence, III.,
June 20. Sermon, Prof. W. D. McKenzie; other
parts, Rev. Messrs. Wm. Anderson, M. S. Free-
man, J. L. Howie, J. H. McLaren, Jas. Tompkins
and R. K. Stetson.

Resignations

BURLEIGH, B. WADE, McGregor, Io., on account
of his health. He will give up preaching and go
to Chicago for the present.

COMPTON, HERBERT E., First Ch., Fessenden,
N. D.

EGERTON, THOS. R., Seatonville, Ill., to take effect
Sept. 1.

FITCH, CHAS. N., Milbank, S. D., and will supply
at Sheboygan, Wis., during the absence of Rev.
J. T. Chynoweth.

GIMBLETT, WM. H., Hankinson, N. D., to take
effect Oct. 1.

GORDON, JOHN, Covenant Ch., Indianapolis, Ind.,
to engage in further study.

GRAVES, ARTHUR G., Brightwood Ch., Indianapolis,
Ind., to return to Chicago Seminary.

GRAY, ROBT. Y., Addison, Neb., to go South.

KIMBALL, JOSEPH, Line Ch., Hampton Falls,
N. H., and will devote his entire time to the church
at Plaistow, N. H., and N. Haverhill, Mass.

LEWIS, J. T., Tilbury, Ont., to enter college.

POWELL, RICHARD, Elwood, Ind., after a seven
years' pastorate.

SMYTHE, CHAS. M., Verndale, Minn.

SPENCER, JOHN A., Presque Isle, Me. He is called
to Ohio by the illness of his mother.

WARNER, WM. J., Abingdon, Ill. He can be ad-
dressed at Wheaton, but will not take a church
for a year or more.

WHITNEY, JOEL F., Tallman, N. Y., to take effect
Sept. 1.

Dismissions

HARPER, RICHARD H., Fruita, Col., Sept. 3.

Churches Organized

COPLEN, TEX., West Side Ch., 5 Sept., 62 members.
Rev. Joseph G. Brooks, pastor.

LAKES, WIS., Woodlawn Ch., 20 Aug., 11 members.
LAWTON, OKLA., 25 Aug., 14 members. Rev. C. H.
Bente, pastor.

LINCOLN, NEB., Third German Ch., 3 Sept., 76 mem-
bers. Rev. S. F. Schwab in charge.

SHEFFIELD, ALA., rec. 25 Aug., 14 members. Rev.
R. J. McCann, pastor.

Stated Supplies

HILL, JAS. L., at Prospect Hill, Somerville, Mass.,
for 6 months.

SECCOMBE, CHAS. H., Ames, Io., at Kelley.

Personals

NASON, DR. C. H., with Mrs. Nason, sailed Sept. 4
for Grenoble, France, where Dr. Nason has
recently been appointed consul.

WALLACE, ROBT. W., has closed his three months'
supply at Broadway Ch., Somerville, Mass.

American Board Personals

MISSIONARIES SAILING

CAREY, EDWARD T., and wife of Princeton, Ill.,
sailed from Boston for Eastern Turkey Aug. 28.

HASKELL, EDWARD B., returns to his mission in
European Turkey after a furlough in this country,
Sept. 11, from Boston.

PERKINS, HENRY P., left Boston for North China
Aug. 28. He returns in response to the urgent
call of the mission for re-enforcements.

NEW APPOINTMENTS

HALSEY, MISS CATHERINE P., of Evanston, Ill., to
the Western Turkey Mission, in the expectation
that she will be engaged in kindergarten work in
Smyrna.

OSBORNE, MISS HARRIET L., a well-known teacher
in the public schools of Poughkeepsie, N. Y., to
Foochow Mission, China.

ROY, MISS MARY L., to European Turkey. Miss
Roy is a member of the Congregational church
of La Crosse, Wis., and expects to go as the wife
of Mr. Ostrander, recently appointed.

WORTHLEY, MISS EVELYN M., of Brunswick, Me.,
a graduate of Mt. Holyoke College and more
recently a teacher in the High School of Pough-
keepsie, N. Y., to Foochow.

Church Happenings

FARMINGTON, CT.—Extensive repairs and alterations
are being made in this ancient edifice. The
shingles, just renewed, were laid in 1771. They
are of white pine, shaved, and were cut in the timber
lands of Maine by Farmington men. A new
organ, a modern pulpit, new carpet and fresh
paint are among the interior improvements.

HUBBARDTON, VT.—Over 100 members and resi-
dents gathered at the parsonage Aug. 27, to cele-
brate the tenth anniversary of the marriage of
Rev. W. R. Curtis and wife. An oak bookcase
and chair, a purse of money and other tokens of
esteem were presented them.

PITTSFORD, VT.—At the communion service, Sept.
1, attention was called to the fact that two per-
sons present had been members for seventy years,
having united in 1831. The pastor was assisted in
the service by Rev. G. N. Boardman, D. D.,
formerly of Chicago, who makes this his summer
home; and in the evening Prof. Williston Walker,
D. D., of Yale, gave an interesting talk on Early
Missions to the American Indians.

All Stuffed Up

That's the condition of many sufferers from
catarrh, especially in the morning. Great
difficulty is experienced in clearing the head
and throat.

No wonder catarrh causes headache, im-
pairs the taste, smell and hearing, pollutes
the breath, deranges the stomach and affects
the appetite.

To cure catarrh, treatment must be con-
stitutional—alterative and tonic.

Hood's Sarsaparilla

Cures catarrh—it soothes and strengthens
the mucous membrane and builds up the
whole system.

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Glenwood Ranges

Wholesome Food

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Education

Lawrence University, Appleton, Wis., has elected Miss Helen A. Wilder, a graduate of Radcliffe College and until recently of the faculty of Michigan University, to fill the chair of English.

The Protestant clergy and laity of Virginia are seeing to it that the new constitution now being formulated by the State Constitutional Convention, guards against all appropriations from the treasury to sectarian institutions.

We recently referred to the coming to the University of California of Chinese youth. From *The Pacific* we learn that they are eight in number, that they have been educated at the University of Tientsin and are to take post-graduate courses at the California institution. The expense of their education is to be borne by the imperial director of telegraphs in China. Pomona College also has received youth from China recently.

Mrs. Ellen Maria Wellman

JANUARY 31, 1827—JUNE 24, 1901

When one who is dear to us passes "through the gates into the city," words are powerless to express the sorrow which fills our hearts, or the thoughts which come to us of the loved one in the home above. No pain there, no sorrow, but a radiance which falls upon us as the pilgrim passes through the open gates. And as we think of one who left us on one of these summer days, our hearts are filled with gratitude that she ever lived among us, that we had the help and inspiration of her modest, useful, generous life. As the wife of our former pastor in Malden, Rev. Joshua Wyman Wellman, D. D., she was wise in an unusual degree, always helpful and sympathetic, and her charity was broad and unfailing. Her sweet, loving spirit was always manifested wherever human sympathy was needed, and with her substantial gifts to many a worthy object she gave what is sometimes far more valuable than money—the gift of her own cordial interest. To one of the many who loved her, these words come as the refrain of her earnest life:

The dear Lord's best interpreters
Are humble human souls;
The gospel of a life like hers
Is more than books or scrolls.

The memory of a friend like Mrs. Wellman can never vanish from the heart, but with the sadness which comes to us there also comes great peace and an inspiration to endeavor to bring more divineness into our own lives.

Let us draw their mantles o'er us
Which have fallen in our way;
Let us do the work before us,
Cheerily, bravely, while we may,
Ere the long night silence cometh,
And with us it is not day!

R. H. T.

Do the Friendly Thing

A Sample View Point

You read this paper regularly, why not others? You enjoy its wide news scope, its contributed articles, its record and interpretations of current life, why not others? Why should not your church friend? Why should not your nearest neighbor or business acquaintance?

They will when you do the friendly thing and in the way we suggest on page 374.

What is it? Simply this: Tell us who your friends are. Inclose with the list a two-cent postage stamp for each name, to cover mailing, and we will

If you Feel Depressed

Use Horsford's Acid Phosphate.

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First of the Month Numbers will be included as long as the supply lasts.

Yours, THE CONGREGATIONALIST,
Warren P. Landers, Supt. of Circulation.

Meetings and Events to Come

PROVIDENCE, R. I., MINISTERS' MEETING, Sept. 16, Subject, Interpretation of the Book of Jonah; speaker, Rev. J. H. Lyon.

KANSAS CITY, MO., MINISTERS' MEETING, Y. M. C. A. parlors, Sept. 16. Subject, False Faiths and How to Meet Them; speaker, Rev. W. T. Jordan.

MIDDLESEX SOUTH ASSOCIATION, South Framingham, Mass., Sept. 17.

AMERICAN BOARD OF FOREIGN MISSIONS, Hartford, Oct. 8-11.

AMERICAN MISSIONARY ASSOCIATION, Oak Park, Ill., Oct. 22-24.

NATIONAL COUNCIL, Portland, Me., Oct. 12-18.

YALE BI-CENTENNIAL, New Haven, Oct. 20-23.

GENERAL CONFERENCE ABOUT BOYS, Boston, Oct. 29, 30.

LAKE MOHONK CONFERENCE OF FRIENDS OF THE INDIAN, Mohonk Lake, N. Y., Oct. 16-18.

FALL STATE MEETINGS

Minnesota,	Minneapolis,	Sept. 17
Oregon,	Hillsboro,	Sept. 24
Wyoming,	Sheridan.	Sept. 24
Maine,	Bangor,	Sept. 24
North Dakota,	Winnipeg,	Sept. 24
North Carolina,	Troy,	Sept. 24
Kentucky,	Corbin,	Sept. 27
Colorado,		Oct. 1
Idaho,	Pocatello,	Oct. 1
Wisconsin,	Milwaukee,	Oct. 1
Southern California,	San Diego,	Oct. 8
Texas,	Dallas,	Oct. 8
Washington,	North Yakima,	Oct. 8
Nebraska,	No folk,	Oct. 21
Utah,	Provo,	Oct.
Georgia,	Hendricks,	Nov. 7
Alabama,	Middletown,	Nov. 13
Connecticut Conf.,		Nov. 19

STATE C. E. CONVENTIONS

South Dakota.	Yankton,	Sept. 26
Illinois,	Daville,	Oct. 3
New Hampshire,	Keene,	Oct. 3
Vermont,	Brattleboro,	Oct. 8
Massachusetts,	North Adams,	Oct. 15

STATE S. S. CONVENTIONS

Massachusetts,	Haverhill,	Oct. 1
Rhode Island,	Providence,	Oct. 8



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The latest material—with the soft lustre of silk velvet, and of splendid wearing qualities—either plain or trimmed.

Separate Skirts, - - \$4 up

Full length, jaunty in cut and perfect in finish.

Rainy Day and Golf Suits and Skirts, of either plaid back or plain materials.

Suits, \$8 up Skirts, \$5 up

Long Outer Jackets, - \$10 up

This year's novelty, in every approved style, shape and color.

Jaunty Short Jackets, - \$7 up

In new Winter fabrics.

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